

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**Bases Protest on National Honor.**—The Japanese Government in its protest against the California alien land bill makes the issue one affecting her national pride and honor, rather than the mere question of alleged violation of treaty rights. The basis of her "earnest protest" to the United States rests chiefly on the intent of the California Legislature to discriminate against Japanese through their alleged ineligibility to citizenship. This shift in the attitude of Japan is due, no doubt, to the fact that the President and his advisers are satisfied under the bill now in Governor Johnson's hands there can be no infringement on the treaty rights of any Japanese subject resident in California, and that this Administration will throw the entire support of the Federal Government to California in further discussions with the representatives of Japan. Though the United States and Japan have a treaty for the arbitration of disputes arising out of the interpretation of treaties, the latest developments in the situation are regarded as making the likelihood of arbitration more remote than ever.

**Slavery in Manila?**—Secretary of War Garrison has prepared for transmission to the Senate a letter in reply to the request of the Senate for information bearing on the charge that slavery exists in the Philippines. Manuel Quezon, Filipino delegate in Congress, and leader of the agitation for the independence of the islands, issued a statement denouncing Dean Worcester, Secretary of the Philippine Commission, for his connection with the charges. It was a letter from Mr. Worcester to Dr. Stillman, of the American Humane Society, that caused

the request for facts. The Philippine Commission, composed of Americans, which shares with the Philippine Assembly the powers of legislation for the islands, has urged the enactment of laws which would make slavery a punishable crime in all parts of the archipelago. The Filipinos have refused to pass such laws, as they will not admit that slavery exists in any form among the civilized peoples of the Philippines. In consequence, on August 17, 1911, the Philippine Commission passed a law making connection with slavery in any form a crime and providing punishment. This law applied only to the provinces occupied by the non-Christian tribes, over which the Commission has exclusive judicial and legislative control. Dean Worcester has said that individuals have been sold in slavery in Manila itself. Delegate Earnshaw joins his colleague in Congress in a denial of the statement that slavery anywhere exists among the 7,500,000 Christians and civilized Filipinos.

**Democrats Win in Tariff Vote.**—The Tariff Bill, after seven days of delay in the Senate, was referred on May 16 to the Finance Committee. The combined motion of Senators Penrose and La Follette for public hearings on the bill and for the submission of sixteen interrogations for replies from manufacturers was defeated, 36 to 41. Senators Ransdell and Thornton, Democrats of Louisiana, voted with the Republicans for open hearings. Senator Poindexter, the only avowed Progressive party man in the Senate, voted with the Democrats against hearings. Otherwise the vote was on strict party lines. The result seems to show that President Wilson has control of the situation in the Senate. The vote against holding open hearings means that the passage of the bill will be expedited and greatly improves the chances of a disposal

of the question in a reasonable time. It undoubtedly will be well on in June before the measure is reported from the Finance Committee. The speech of Secretary Redfield in which he intimated that manufacturers reducing wages to offset legislation would be prosecuted was ordered printed as a public document.

**Friedmann Claims Unproved.**—The finding of experts of the United States Public Health Service, appointed to report on the merits of the Friedmann serum, was announced at the annual meeting, in Washington, of the National Association for the Study and Prevention of Tuberculosis. The opinion given by the Government authorities was that the results of the treatment on the ninety-four cases in the New York hospitals do not justify "the confidence in this remedy which has been inspired by wide-spread publicity." This first official report was accepted immediately by the association as just ground for the passing of resolutions warning the people against being led astray by unproved claims, and declaring further that "there is no information before the National Association for the Study and Prevention of Tuberculosis to justify the belief that any specific cure for tuberculosis has been discovered which deserves the confidence of the medical profession or the people." The Government's report was read by Dr. John F. Anderson, chairman of the board appointed to investigate "the cure." The National Association is composed of physicians and others who have been leading in the crusade against the white plague in this country.

**Commissioner Neill Resigns.**—Dr. Charles P. Neill, United States Commissioner of Labor since 1905, and recently made Commissioner of Labor Statistics in the new Department of Labor, has resigned to take a position outside the Government service. He was prominently identified with the arbitration of many noted wage disputes under the Erdman Act. Dr. Neill's appointment as Commissioner of Labor Statistics by President Wilson was but recently confirmed by the Senate. Charles P. Neill was born in Rock Island, Ill., in 1865; studied in the University of Notre Dame, Ind., from 1885 to 1888, and received an LL.D. degree from that institution in 1908. He received the degree of A.B. at Georgetown, in 1891, and that of Ph.D. from Johns Hopkins, in 1897. He was instructor at Notre Dame from 1891 to 1894, and assistant professor of political economy at the Catholic University from 1897 till 1905, when he was appointed United States Commissioner of Labor by President Roosevelt.

**Uruguay.**—The tyrannically sectarian spirit of the actual President of Uruguay, Señor Batlle, has long been in evidence and a source of provocation to the Catholic people whom he represents as executive officer. Following the lead of European and other revolutionists, he has been endeavoring to effect in Catholic Uruguay what is

called separation of Church and State. He pretends that this was the desire of the country. Only one newspaper, his own organ, *El Dia*, supports him. Possibly his eyes may be opened by a document recently signed by a majority of his own followers in the Senate, which declares it to be an indisputable fact that the country does not want the proposed changes, and that the Senators will vote only the measures necessary for the actual administration of the republic.

**Canada.**—The Naval Aid Bill got through the House of Commons by the assistance of cloture. It passed out of committee May 9, and it will soon go to the Senate. What this body will do with it is far from certain. Sometimes Government organs are sure it will accept the bill and sometimes they are almost equally sure it will reject it.—The Canadian Northern Railway says that its road will be completed to the Pacific by the end of the year.—Referring to the account in our last number of the strike ordered in the Nanaimo coal mines from Indianapolis, we have to add that though out of 2,500 men only 200 belonged to the United Mine Workers of America, and 90 per cent. of the men voted to reject the order, the minority succeeded in terrorizing the majority into laying down their tools. The Provincial Government seems inclined to take strong action in the matter.—The Industrial Workers of the World are beginning again to trouble the railway construction camps in British Columbia. Work is suspended on the Kettle Valley Railway, where 2,000 men have struck in obedience to that organization.—A suit has been begun in Ottawa by the Dominion Government against Mr. Justice Clement, of the Supreme Court of British Columbia, for some four thousand dollars, which he is said to have obtained as traveling expenses by misrepresenting his place of residence.—The Minister of Finance has made his statement in the House of Commons. He has a surplus of 55 million dollars, trade reached the billion dollar mark and the net debt has been reduced by 23 millions. He proposes some slight changes in the tariff, among them the putting of traction engines on the free list for the benefit of the farmers.

**Great Britain.**—The Suffragists continue their crimes apparently with impunity. All those committed for trial after the raid on the headquarters are out on bail, the result of hunger striking. Mrs. Drummond is in a nursing home, and Mrs. Pankhurst has not been taken back to prison. As we ventured to predict, the Act run through Parliament for dealing with these women, seems to be a failure. The provision in it for the letting out of hunger strikers and the taking of them again when they have recovered sufficiently to work out a few days more of their sentence is, as we said, unworkable, undignified, and as likely to excite ill feeling against the authorities as forcible feeding. On account of it the Suffragists have nicknamed the measure the "Cat and Mouse Act." The



difficulty the Government finds in getting back a convict released for treatment might lead one to call it the "Hide and Seek Act." *Truth* asserts that the whole end of militant suffragism is to benefit the Pankhurst family, who, it is says, are making a fortune out of it. No proof is given of the assertion. Of the women employed at the London headquarters, the highest paid is reported to have received about £4 a week. Christabel Pankhurst, in her exile in Paris, is said to have been drawing £50 a month. A lady can live very comfortably in Paris on £600 a year.—The first case in London under the Trade Boards Act, 1909, was heard lately. Philip Sollash was summoned for not paying Minnie Chapman the minimum wage. The defendant was a cardboard box maker. The minimum wage is 3 pence an hour, and the time about 60 hours a week. The employee in question received only 13 shillings a week for 57½ hours. Sollash pleaded ignorance of the law, and that since he understood it, he had been paying his employees 16 or 17 shillings a week, *i. e.*, about 67 cents for an average day of 10 hours.—The London Trades Council has called on the Government to reject the new American Ambassador, Mr. Walter H. Page, whom it pretends to be an enemy of organized labor.

**Ireland.**—The second reading of the reintroduced Home Rule Bill is fixed for June 3. Four days of debate are assigned to it, and will be given precedence over Welsh Disestablishment and all other measures. Unless a compromise should be agreed on with the Lords, which is unlikely, amendments will be virtually limited to alterations of date.—A recent trial in the Dublin courts, arising out of a libel on Belfast priests by an Orange paper, brought to light a vast number of outrages by hundreds of Orange men and women on isolated Catholic workmen and their wives and children. The Solicitor-General said that Belfast, now celebrating its tercentenary, has 400,000 people and some of the largest industries in the world, but, "despite its vast increase, Belfast to-day is three hundred years behind the very poorest village in Ireland in real civilization and the exercise of true Christian charity."—Mr. Peake, Prime Minister of South Australia, and Mr. L. O'Loughlin, Speaker of the Australian Parliament, who were recently entertained at a civic banquet in Dublin, made strong speeches in favor of Home Rule after the Australian plan. Mr. Peake, who is an Englishman, said his Australian experience told him that self-government brought out the best qualities of a people, and it was quite impossible that a people differing so widely in race, feelings and fibre as the Irish, could be governed by the English. The senseless opposition of Ulster and its revival of religious bitterness was nowhere more repugnant to public sentiment than in Australia.—An Irish National Pilgrimage to Lourdes is being organized in every diocese. The pilgrims will leave Ireland September 9 and arrive at Lourdes on the 12th. There will be a special

Irish Day, during which an Irish altar will be unveiled by Cardinal Logue, and the Holy Father has accorded them many exceptional privileges. The general secretary is Rev. Wm. Lockhart, 33 Upper O'Connell street, Dublin.

**Rome.**—The *Idea Nazionale*, which is not a "clerical" paper, is very much excited about the influence of Freemasonry in the Italian army and is anxious to receive official information especially on two points. First, how can such a condition of affairs be compatible with military discipline? The second is, how can the officers in command be impartial in their dealings with the soldiers? No doubt the editor had in mind that in Turkey and Portugal it was the Freemason element that overthrew the government of those countries.—The former Patriarch of the Schismatic Syrian Jacobites has just been received into the Church; his submission came through the Latin Patriarch of Jerusalem. He had considerable difficulty in escaping from his former coreligionists, but finally succeeded in making his escape.

**Italy.**—The friendship between Austria and Italy which has grown out of the Balkan war has induced the Italian Government to ask Austria to establish an Italian university at Trieste, where many anti-Austrian demonstrations have occurred. The Italian colonists in South America have sent \$60,000 to the Italian Government for the purchase of dirigibles and aeroplanes to be used for war purposes.

**France.**—A statement was made in the Chamber of Deputies that many Senators and Deputies were addicted to gambling in public and private, and that gambling houses were thus "protected." Police Commissioner Aschwanden was given as the authority for the statement. But as the Commissioner asserted that the statement was forged, the Minister of the Interior, Klotz, has ordered an investigation. The Paris newspapers fear that a public scandal is imminent. Incidentally the growth of the German element in France is indicated by the names of these two prominent officials, Aschwanden and Klotz. Meantime, the war scare continues, and the Premier announced on May 15, that in view of the seriousness of the situation the soldiers whose term of service expires this year will not be allowed to return home. The declaration has caused considerable excitement among the Deputies, some of whom protest that there is no room in the barracks for the number of men already in service, and that the barracks have become breeding places for disease.—Several groups of Socialist students in the Superior Normal Schools of Paris, Rennes, Lyons, Lille, Toulouse and Montpellier, have issued a proclamation which appeared in Jaures' paper, *Humanité*, protesting against the law of three years' service in the army. These young men, their spokesman having arrived at the mature age of nineteen, and all were being educated at the public expense,

are thus arrayed in opposition to the Government. It furnishes an excellent commentary on the system of education which prevails there.

**Portugal.**—The recent attempt at revolution was distinctly republican, and even radically republican—not monarchist, as the Government, humiliated by the revolt of its friends, pretended. The failure was complete, perhaps because, as the Ministry asserted, the plot was known beforehand. An attack was made on the barracks of the 2d, 5th and 28th infantry, and an effort made to induce the soldiers to join the revolt. Two bombs were exploded near a suburban barracks, while an attack was also made on the quarters of the engineers. A captain of the army directed one of the movements and was taken prisoner. Several officers were arrested. Attempts were also made to cause the navy to mutiny. The cavalry, the republican guard, and a corps of volunteers traversed the streets. The city of Lisbon became a camp. The police took possession of the quarters of the Republican Federation; and in what is called the Centre of the Radical Federation were found 183 bombs; others were gathered up in various places. Among the documents seized, one, outlining the proposed radical ministry, has been published. Two newspapers, *El Dia* and *La Nacion*, the latter Socialist, have ceased publication.

**Germany.**—Major von Lewinski, the Prussian Military Attaché at Munich, was shot dead by the notorious anarchist Strassner. The murderer had resolved to commit suicide, but had determined not to die without taking "a great one" along with him to death. A policeman named Pollender who strove to prevent the deed was likewise shot and instantly killed. Strassner was captured while trying to reload his revolver, and severely beaten before the police could drag him into safety. A note book was found in his possession containing the names of various men of importance, but not that of Major Lewinski, so that he may have mistaken his victim for another of even higher rank. The crime was purely the result of anarchistic doctrines.—A congress, mainly Socialistic, consisting of 34 German and 184 French parliamentarians, was held at Bern to draw up resolutions for a treaty of peace between their respective countries. It was, like the attack upon the Krupp firm, a political movement to gain votes, without any importance attached to it. The Socialist *Vorwärts* violently attacks the Centre for not participating.—A great sense of relief is felt in Germany at the inability of the French to imitate the Zeppelin airship with the aid of the photographs secured during the Lunéville accident. That such would be the case had been foretold by the aeronautic experts.—The celebration of the silver jubilee of the reign of the German Emperor began May 10. Coinciding with the cessation of hostilities in the Balkans and the dissipation of the clouds of war which had hung darkly over Europe during the past months, the feast has assumed the aspect

of a great peace demonstration, and the spirit of rejoicing is as genuine as it is universal. The national satisfaction is the greater in as far as Germany has contributed so largely by her diplomacy to bring about the present peaceful conditions. The opening day of the festivities was devoted to a display of German art. All the leading German artists of the last quarter of a century were represented.

**Austria-Hungary.**—Catholic students were attacked with clubs and stones by a mob of free-thinking university students during a Catholic students' celebration held at Graz. The Catholics, among whom were delegates from various German universities, were marching to church in a procession when the assault was made. In the bloody conflict which ensued the police were helpless and it became necessary to summon the militia. Many were more or less seriously wounded in the fray. It is only another demonstration of the bigotry and hatred of Catholicity instilled into the youthful mind by irreligious educators in the name of liberty and toleration.—The Austrian President of the Ministry, Count Stürgkh, announces that although the hopes for a happy settlement of the Balkan difficulties are well grounded, no absolute assurance can be given at the present moment. The Italian Minister of Foreign Affairs, Marquis di San Giuliano, is expected at Vienna for further conference upon this question.—The German representatives of the Bohemian Diet have sent an appeal to all German Bohemians asking them to unite in a solid phalanx to secure the rights of self-government and to defend themselves against the Czech attacks. The financial conditions of Bohemia, owing to incessant internal divisions and quarrels, appear to be almost hopeless. It has been resolved, against the will of the German minority, to seek a loan of twenty-four million crowns; but since the Bohemian State Bank has refused to accept the national credit, it will be difficult to raise this sum even at the payment of a ruinous interest.

**Balkans.**—On May 5 an international naval force, commanded by Vice-Admiral Cecil Burney of the British navy, took possession of Scutari. The newcomers were escorted into the city by a Montenegrin guard of honor. Official figures of Bulgarian losses during the war are as follows: Killed, 330 officers, 29,711 men; wounded, 950 officers, 52,550 men; missing, 3,195.

**China.**—In spite of considerable parliamentary opposition from the opponents of Yuan Shi-Kai's Government, a "five-power loan" of \$125,000,000 has been accepted by the Chinese President's Cabinet. The amount offered in London will be \$37,083,400. A similar sum will be placed in Paris, while Germany will take \$30,000,000. The balance will be divided between St. Petersburg and Brussels. As the United States has renounced "dollar-diplomacy" the loan is no longer a "six-power" transaction.



## QUESTIONS OF THE DAY

### State Scholarships in New York

The present Legislature of the State of New York has taken a notable step forward in the matter of educational provision for the students of the State, and the measure, which became a law by the signature of the Governor, is known as Chapter 292 of the Laws of 1913. It is an addition to the Education Law, and goes into effect on August 1, 1913.

The scheme is the establishment of scholarships for worthy students. Some 3,000 scholarships of the value of \$100 each are to be provided annually by the State, amounting to an annual award of \$300,000 to deserving students. Each scholarship shall be paid to the holder for four consecutive years, enabling him to pursue his studies at some institution of learning within the State authorized to grant degrees. The choice of the institution is left entirely to the recipient, the only restriction being that no scholarship shall include professional instruction in law, medicine, dentistry, veterinary medicine, or theology, except in so far as such instruction may be incidental to a degree not in those professions.

The scholarships are established in the several counties of the State, and five scholarships are awarded each county annually for each assembly district therein. Each scholarship entitles the holder to \$100 each year he attends an approved college in the State of New York for a period of four years.

The fund out of which these scholarships are to be paid consists of (1) money appropriated by the Legislature; (2) moneys received by the State in the way of gift, grant, devise or bequest for that purpose. It must be kept separate from other State funds. Additional scholarships may be provided, if the fund is sufficient to maintain the same, or the donor expressly provides for the maintenance of additional scholarships.

The Board of Regents shall make rules governing the award of such scholarships, and the issuance and cancellation of the certificates entitling persons to the benefits and use of them and governing the rights and duties of the scholars and the colleges which they attend. These rules shall have the effect of a statute.

The Commissioner of Education shall prepare for each county during August of each year, from the records of the Education Department, a list of names of pupils residing therein entitled to college entrance diplomas under the Regents' rules during the preceding year. The list shall show the average standing of the pupils under the Regents' rules in the several subjects. From this list the scholarships to which each county is entitled shall be awarded by the Commissioner of Education annually in the month of August. In case a pupil entitled to a scholarship shall fail to apply for it within thirty days, or shall fail to comply with the Regents' rules, or the scholar-

ship be revoked, or become otherwise vacant, the next highest pupil on the list shall receive the appointment, and if there be no resident of the county entitled to a scholarship, the Commissioner may fill the appointment from other counties.

On the application of the pupil entitled to a scholarship the Commissioner of Education shall issue a scholarship certificate, in the form prescribed by the rules, specifying the college for which it is valid. Such statements and information as are deemed necessary by the Commissioner shall be embodied in the application.

The certificate shall entitle the recipient to receive the sum of \$100 a year for four years, to be applied in partial or entire payment of the annual tuition fee of the college named in the certificate for instruction in the course specified therein. Payment is to be made in two instalments of \$50, on October 1 and March 1. The Regents may prescribe rules as to vouchers entitling the person named to receive payment or conditions by which the payments may be made directly to the college for his benefit.

For failure to comply with the Regents' rules, or for bad conduct, poor scholarship, expulsion or violation of the regulations of the college, the Commissioner of Education may revoke the scholarship, which thereupon becomes vacant, and all payments cease thereunder. The vacancy shall be filled from the next highest, as provided in the Regents' rules.

At no time shall there be more than 20 scholarships maintained in each assembly district, and at no time more than 3,000 scholarships for the entire State. This does not include scholarships provided by special gifts or legacies.

A person entitled to a scholarship shall not be restricted as to the choice of the college which he desires to attend or the course of study which he proposes to pursue; the only restrictions being (1) that no scholarship shall be good for courses in law, medicine, dentistry, veterinary medicine, or theology, except so far as such instruction is within a regularly prescribed course of study leading to a degree other than in such specified professions, and (2) that the college selected shall be situated in the State of New York, incorporated as a college, and authorized by law and the rules of the Regents to confer degrees.

ANDREW J. SHIPMAN.

### Montenegro

In the *Irish Ecclesiastical Record* for May there is a very interesting article which describes the little Kingdom of Montenegro, that now occupies the centre of the stage in the great political drama of to-day.

"The men are magnificent creatures," says the writer, "like the first cast from the human mould; primevally tall and erect of bearing, stepping with the gait of freemen and masters. Perhaps it is because their only duty is to carry arms. The women, on the contrary, are short.

stunted and hardy, but handsome, dark in complexion and classical in type; their well-cut features bearing an expression of dignified patience." Their dress is sombre and of the same cut for all classes of society, "whilst the picturesque costume of the men is in keeping with their splendid appearance." It is the case of the peacock and peahen.

In wending his way towards the town of Niegosh, the traveler fell in with a young Montenegrin who had just returned from America. He spoke English, and uttered many blasphemous words in regard to the present situation of his country. Such home-comings, it was thought, may some day prove a disturbing element in the little mountain kingdom. Naturally, the people of the Black Mountains, who have been so long on the alert, are suspicious of strangers, and a confession of one's whole life is exacted at the frontier by stalwart policemen, who have rifles strapped over their shoulders.

The road from Niegosh leads through mountains of white marble, with only patches here and there of arable land. An occasional stone cottage stands like a sentinel along the white road, while up from the bleak valley come the tuneful voices of the peasants singing in the softest and most musical of all the Slav languages. At the summit of the winding road is revealed the long vista of the Balkan valley that descends, though not unbroken, to the far-off shores of Lake Scutari, beyond whose waters rise the great black mountains of Albania. It is a journey of an hour or two to Cetinje, and then the small cluster of lights breaks on the view, and finally the traveler enters the Capital of the Kingdom. At the top of its long street of low houses is the English Legation, and scattered here and there are the Russian, Austrian and French. Men in picturesque uniforms parade the street; aged voyodes in native costume confer with veteran companions in arms; younger officers, in khaki which has been supplied by Russia, saunter in the middle of the roadway, for traffic at this point blocks the way. Here and there a black-bearded "pope," in long soutane with colored sash, crosses the street, and it is noticed that even the Catholic clergy wear mustaches. It is shameful in Montenegro to have a hairless upper lip.

A new Catholic church is being built. Its Curé is one of the twelve secular priests of the country, the rest of the clergy numbering only twelve, being all Friars Minor. The congregation is not purely Montenegrin, but Albanian, Dalmatian and Italian, though some Montenegrins come to it from afar.

There are about 25,000 Catholics in Montenegro, with the Archbishop of Antivari at their head. They, with some 14,000 Mohammedans, help to make up the 300,000 of the population, which is, with the exceptions named, "Orthodox." Though staunch adherents of this Church, the Montenegrins are not intolerant, and like the rest of the people of the Balkans, consider that they have suffered for centuries because of their Church and faith. The war that has just ended was for them a Crusade.

Among the Serbs there exists a strong memory of erstwhile racial unity and independence. Their former national greatness is not forgotten; Stephen Dushan who, in the fourteenth century ruled over Dalmatia, Albania and Macedonia, is the great national figure; and the awful day of the battle of Kossovo, when in 1389 the Serbs were crushed by the Turks, is still a living memory. That was the time when they fled to their mountains, and it is their boast that they have never been subject to the Turks.

No class distinction exists among them, and the visitor to Cetinje will find it hard to distinguish, at least by the dress, between the wife of a cabinet maker and the spouse of a Cabinet Minister. No young couples stroll the streets: "the national estimate of the superiority of man does not admit such sociability." They are courteous, but reserved; pious, temperate and moral. Divorce is unknown in Montenegro.

The King's palace is a commodious white house, with an open space in front. Between nine and ten in the morning he appears in uniform, and is greeted by the expectant throng, many of them crowding up to kiss his hand. When he is seated in his pony carriage, smoking his cigarette, anyone can come forward with a petition or complaint, and he decides it offhand. Nor does the crowd disperse until the carriage disappears in the garden behind the palace.

Overlooking the garden is the Convent of the Metropolitan and his clergy. His "Beatitude" strolls up and down the road in front of the convent, and generals and officers of the guard who have been in attendance on the King come forward to kiss his hand. Adjoining the convent is the Cathedral, and below it is a plain white building called the "Dom," for the Parliament, Courts, the Post, and other Government offices.

The crown of Montenegro used to be vested in the Prince Bishop, who was elected. But Prince Danilo, the uncle and predecessor of King Nicholas, made the rulership secular, and in 1910 Nicholas, who was until then a prince, became King. Between the two he has been in power for fifty-two years.

The Montenegrins are in great sympathy with Serbia. The dynasties are allied in kinship, and though both countries are monarchical, there are, nevertheless, in those mountain fastnesses, political agitators, incipient Socialists, and others who dream of a Greater Servian Republic.

King Nicholas is a remarkably astute personage, and his long experience has sharpened his political perceptions. He knows personally everyone in his little city of 4,500 people, and entertains them all in turn at his palace. His wife is a Montenegrin, and their younger sons, Mirko and Peter, live with them. The Crown Prince is married to a daughter of the Grand Duke of Mecklenburg-Strelitz, a cousin of both the King and Queen of England, but has no children. Rich Montenegrins do not exist, and the King's civil list does not



amount to \$40,000 a year. At the time the visitor was there no expectation was apparent, at least among the people, of the wonderful events in which they were to be so conspicuous; and yet Italy had already declared war against Turkey. X.

### Holland's Centenary, 1813-1913

The modern kingdom of The Netherlands (commonly known as Holland, after its two principal provinces) at the beginning of the sixteenth century formed part of the Low Countries under the sovereignty of the King of Spain, who ruled through a Governor-General. Subsequent to the rebellion started by the Protestants of the North in 1572, the South joined hands with them in 1576. What is known as the Spanish Fury, or the meeting of Spain's unpaid armies, which went on a rampage and sacked several cities in the South, forced the Catholics in self-defense to enter into an alliance with the Protestants, though nominally the authority of the King was still being acknowledged.

Gradually, however, the Southern Provinces were won back by Spain, and in 1581 the Northern Provinces (the main portion of the present kingdom) declared their independence. Virtually this was the beginning of the Dutch Republic under the Stadtholdership of the Princes of Orange. Again the war of rebellion went on with varying success till 1609, when, both sides having become thoroughly exhausted, a truce was declared that lasted till 1621. Then the desperate struggle was resumed and continued until in 1648, after eighty long and bloody years, it ended at the Peace of Westphalia, with Holland coming off victorious.

Though fully as tumultuous with wars on land and sea as the preceding one, the seventeenth century saw Holland's golden age. Having previously beaten Spain, her fleets now successively defeated the navies of Portugal, of France, and England. For a time the Dutch Republic attained the rank of leading sea power in all Europe, while through the successful operations of the East India Company its commerce likewise began to grow apace with the ever-expanding colonies. During this period, 1650-1672, the aristocratic Stadtholdership was replaced by the more democratic Great Pensionary, but in 1672 the former was restored under William III, the Prince who eventually was called to the throne of England. This governmental system continued till 1795, when the effects of the French Revolution with considerable force reacted on Holland, driving out Stadtholder William V and leading to the foundation of the Batavian Republic.

In 1806, Napoleon made his brother Louis King of Holland, but in 1810 he annexed the country to the French Empire. After the battle of Leipsic (1813), resulting in the defeat of Napoleon and his subsequent incarceration on the island of Elba, the French were driven out of Holland and the House of Orange was once more recalled to power. In November of the latter

year the then Prince of Orange, son of William V, returned from England, landing at Schveningen, near The Hague, where he was proclaimed King of The Netherlands under the name of William I. The centenary of this historic event will be commemorated with extraordinary manifestations of loyalty and patriotism in the course of the coming summer.

The crowds of foreign visitors that are certain to flock to Holland for the occasion will thus be given a rare opportunity of seeing the Dutch people not as the awkward and grotesque product of a misinformed mind, but as they are really in the various phases of their national and social life. Though Holland has been on the map a long time, it is safe to state that hardly any other country has had more incorrect notions circulated about it among English-speaking peoples. As heretofore suggested in these columns in connection with matters purely Catholic, it is quite likely that to a general unacquaintance with the Dutch press, as a means of information at first hand, these traditional misconceptions also are mainly attributable.

Americans in particular will be given a chance of disabusing their minds of many false notions concerning Holland and her people that have been current among them ever since the days of Washington Irving. This clever writer, through his "Knickerbocker History of New York," has, unintentionally no doubt, contributed his full quota towards the existing collection of distorted views concerning the Dutch people in general. Though his pleasantries are enjoyable enough for the reason that they are good natured and have no poisonous sting in them, the pity of it is that too many are habitually mistaking his literary antics for actual happenings and accepting his burlesque narrative as genuine history. The result has been that besides other stage characters we also have with us the stage Dutchman.

A further source of incorrect ideas about Holland and its people may be traced to reports emanating from American tourists who have been "doing Holland" by flying visits to the Island of Marken and to the villages of Volendam en Broek, in Waterland, and there have noticed the old-fashioned ways and quaint habiliments that are strictly local. Thence the general impression arises that Holland is a rather antiquated country, whose people are chiefly notable for the wearing of baggy trousers and wooden shoes! Illiterates and yokels aplenty are to be met with in the backwoods of most of our States, but it would be silly to point to them as typical products of modern America, and it is equally fatuous to look on the humble immigrants arriving on our shores as the average representatives of the intelligence, culture and manners of the country whence they hail. The Dutch, if you will, are a slow-going people. They are steady, with all that, and in time generally manage to "get there." In addition they are endowed with a liberal supply of latent energy which, once it has been aroused, burgeons into a buoyancy and strenuousness rivalling that of any race whose na-

tional characteristics on this score have become proverbial. As a matter of common history, so well does the Dutch nation manage its affairs as to be able to hold the reins of government over a vast empire of some 35,000,000 Orientals, while keeping fully abreast of the times in all that pertains to commercial, industrial and educational progressiveness.

V. S.

### The Luther Holiday

Wonders will never cease. The daily papers inform us that a few days ago the Lutherans in convention in New York City "decided to urge all State Legislatures to make Oct. 31, 1917, the 400th anniversary of the birth of Martin Luther, a legal holiday." When we read this statement we could hardly believe our eyes. We still are of opinion there is a mistake somewhere, or it may be some trifle is making merry at the expense of the Lutherans. For on what grounds except purely religious ones could such legislation be proposed? Of course, Martin Luther is the great champion of Protestantism. He defied the Pope, broke with the historic Church of fifteen hundred years, established a new religion, and laid the foundation of a revolt which cut Christendom in twain and which has been the mother of a prolific offspring represented by the clashing and conflicting sects of to-day, which fundamentally agree only in one point, a covert and often enough an open antagonism to the Church of Rome. Surely not on his personal merits may the great Reformer be singled out for the honors of a national holiday. "Catholics are as bad as anybody else," says Father Benson, "and very frequently they are a great deal worse than anybody else. Have we ever had such a blackguard in England as Henry VIII, a bad Catholic? Have we ever had such a monumental liar as Queen Elizabeth? Have we ever had a monk so corrupt as Martin Luther, a bad Catholic? . . . There is no one in the world so foul as a bad Catholic."

Hermann Grisar, the great historian, but recently has shown by incontrovertible testimony what manner of man this Martin Luther was. One need not go beyond his own writings and table talk for proof. With all due allowance for the customs of the times, it is difficult to understand how a religious reformer could permit himself to refer to the relations of the sexes in the fashion in which Luther referred to them in his sermons and private letters. For obvious reasons citations cannot be given. His Table Talk is of the filthiest kind, unrelieved by even a spark of humor. Bullinger, a disciple of Zwingli, declares one of Luther's pamphlets is so full of the devil, of unchristian invective, of unchaste, dissolute and unclean speech, of anger, of knavery, of rage and fury, that whoever reads it will wonder that an old and respectable man could not bridle himself.

Luther's views on marriage transcend even the most liberal concessions approved of by Protestants. In one of his sermons he declares that if a wife

stubbornly refuse to fulfil her marriage obligations the marriage tie is broken. When consulted in a case of conscience by one of his followers, he replied that polygamy was not unlawful, though he could not recommend it. In 1531 he was willing to recommend it to Henry VIII as a way out of his difficulties, and in 1539 he formally agreed to allow Philip of Hesse to take a second wife. And this is the man whom three hundred Lutheran delegates from New England, New York and New Jersey would invite all State Legislatures signally to honor.

Here we may as well note that the press reports are in error in stating that the date in question will be the anniversary of Luther's birth, for that happened in 1482. The date fixed upon commemorates what Protestants generally look upon as his first overt act of defiance of Rome. On October 31, 1517, the vigil of All Saints', Luther nailed to the church door of Wittenberg the ninety-five theses which, while ostensibly aimed at the abuse of indulgences, were a covert attack on the penitential system of the Church and struck at the very root of ecclesiastical authority. What, then, it may be asked of our Lutheran delegates, becomes of the constitutional separation of Church and State, if the State is to recognize by establishing a national holiday an event which is purely ecclesiastical in its origin and in its consequences? And why, moreover, waiving the matter of the constitutional difficulty, should the Lutherans, who number about two per cent. of the population of the United States, impose a religious festival on the ninety-eight per cent. of their fellow citizens.

If these men will set apart a day to honor Martin Luther, why may not Catholics on their side request the State Legislatures to mark with similar recognition the 31st of July, the date of the canonization of Luther's doughty antagonist in the lists, the soldier-saint, Ignatius of Loyola, and with much better reason. A period of only nine years separated their birthdays, Luther being born in 1482 and Ignatius in 1491. It was in 1521 that Luther formally apostalized at Worms. In the same year came the turning-point in the life of Ignatius, when he fell wounded at the siege of Pampeluna, and shortly resolved to engage in a nobler warfare. With what success history bears eloquent witness. For within fifty years from the day on which Luther denounced communion with the Papacy, and burned the Bull of Leo before the gates of Wittenberg, Protestantism, says Macaulay, attained its highest ascendancy, an ascendancy which it soon lost, and which it has never regained. This mighty work of stemming the rising tide of Protestantism was in great measure to be attributed to Ignatius Loyola, who in the great Catholic reaction, says Macaulay, "bore the same part which Luther bore in the great Protestant movement!" But Catholics remember the limitations of the Constitution which respect for the religious views of others impose, and are well content to honor their champions after the manner prescribed by their Church.



It is reported that our Lutheran friends will establish a publicity bureau and send lecturers throughout the United States to speak on Luther and "his services to Christ's cause." His services to Christ's cause may be easily measured by the number of wrangling sects in the Protestant world of to-day, by the dissensions existing in religious bodies—not excepting the Lutherans themselves—who claim allegiance to one general denomination, by the discredit into which the Bible and its plainest teachings have fallen, and by the almost universal trend towards infidelity among those who have inherited Luther's cardinal virtue, a hatred of the Papacy, which is, after all, a hatred of the great Church to which they are indebted for the shreds of revealed truth which is their sole title to the name of Christians. The lecturers who are to stir up the masses of our people and bring Legislatures to mark October 31 as a red letter day, may profitably read the latest and most dispassionate story by Grisar of the standard bearer of Protestantism.

E. SPILLANE, S.J.

#### A Protestant Marriage Impediment

The exercise by the Catholic Church of its rights in putting matrimonial impediments is a favorite theme with Protestant ministers. They disagree on almost every point of positive doctrine, but they are always ready to unite in an attack on Roman tyranny. The *Ne Temere* agitation, apparently on the wane, showed this. Episcopalian bishops on both sides of the Atlantic, High, Low and Broad clergy, Methodists, Presbyterians and Baptists, all spoke the same word with equal passion. Did we not know that inconsistency is an essential quality of Protestantism, we should be surprised at seeing it engaged at the present moment in doing what a few months ago it was denouncing so vigorously in the Church, the more so as out-Heroding Herod, ministers are attempting, on their own responsibility, what in the Catholic Church is the exclusive function of its supreme authority.

An Episcopalian minister in Chicago announced a few weeks ago that he had made up his mind to establish a matrimonial impediment. He did not use these very words; but in saying that he would not marry any couples who did not bring with them certificates of perfect health, he made constitutional weakness an impediment as far as he could. Other ministers took up the idea with enthusiasm—ministers, like children, are always ready for a new toy—and the other day the Episcopalian ministers of Manhattan demanded from their denomination a law embodying it.

Evidently those ministers do not understand human liberty. One deaf and dumb, or blind, or consumptive, does not therefore forfeit the right to marry, nor even to marry another afflicted in the same way. It is said that the children will inherit their parents' deficiencies. In the first place, this is by no means absolutely certain. In the second place, existence, though with such defects, is

better, naturally and supernaturally, than non-existence. Moreover, the idea of protecting the offspring by forbidding the marriage is hugely absurd. One can not protect the non-existent; and for the hypothetical children to become actually existing, the marriage of their parents is a condition *sine qua non*. Others urge the right of society to protect itself against such weaklings. Certainly public welfare must prevail over private right when there is a real collision and a due proportion between the two. But before a private right can be so suspended, public authority must demonstrate both the collision and the due proportion. As to the collision, we do not see how it can be maintained. Society consists in the association for the common good of human beings in all their natural limitations; and as death is the common lot of all, these limitations must include those physical defects that lead to death. As Christians we recognize that death, the natural ending of man's life on earth, is the entrance into immortality, and therefore not to be dreaded too greatly. The existence among us of the feeble and the defective gives scope to the exercise of charity, patience and other virtues, the exercise of which make up much of our preparation for the life to come. We do not say that social authority should not use every legitimate means of alleviating suffering and physical defect; but we do say it has no right to see in these any collision with public welfare. They are natural to man in this present life; they have existed in society from the beginning. They have never proved a detriment to the physical welfare in general. On the contrary, in the past when such were considered, not social enemies, but the very special objects of divine charity, man could and did achieve deeds rarely seen to-day. Neither have they been a detriment to the intellectual welfare. Indeed, in weakling bodies have been found the noblest intellects, so that the modern idea of society as a sort of breeding farm in which physical excellence is only to be considered, would work havoc, should it ever prevail, in the intellectual and the moral field.

But, granting for the sake of argument, that there is a real collision, we ask is there such a proportion between the individual's right to marry and the injury to the public welfare such marriage would entail? The individual's right in question is one of his most sacred natural rights. What is the injury to society at large? Is it the cost of supporting him and his offspring? This in any particular case is quite problematical, and in this matter the cases must be considered individually. It is a question of the right of individual A or B, supposed to be in collision with public welfare, and in it general considerations are of no avail unless it can be shown that these are verified in A's or B's particular case. Besides, what is that cost? Who feels its burden? Does it weigh so heavily on C, D, E, F, G, etc., that these have a right to demand that A and B be impeded in their rights? Does the danger to public welfare consist in the possibility of spreading disease, especially tubercular? Against this, society is

taking all sorts of lawful precautions: it need not descend to the unlawful. How many people get consumption because consumptives marry? The number is infinitesimal compared with that of those who get it through insanitary surroundings. Carry on the campaign vigorously against the latter, but do not pretend that the marriage of consumptives is a grave menace to public health. Some go so far as to maintain that a single case of tuberculous disease arising from it is a danger sufficient to call for the forbidding of such a marriage. But that such a case will be the result of any particular marriage is only probable, at the most; that, should it result, it would ever prove an actual danger to any member of society is again far from certain; that it would ever communicate infection to another is less certain still; and one can not impede the exercise of a fundamental natural right to avoid such a remote danger. There is no proportion between the two. If we consider the matter more closely, we shall see that much of the radical theorizing rests on the false assumption that society has an absolute right against disease. A society of mortals can have no such right; for no one has a right to the impossible, no one has a right against nature. Death is our natural end; and whether we die of tuberculosis, or appendicitis, or cholera, or plague, in childhood, or in youth, or in the prime of life, or in ripe old age, is beyond absolute human control. The issues of life and of death are in God's hands. As members of society let us take all precautions to insure life compatible with justice and charity: as Christians let us leave something to Divine Providence.

Whether individual ministers, or even a whole sect, establish this novel impediment to matrimony will be of little moment. If the Rev. Mr. Smith will not marry persons without certificates of health, the Rev. Mr. Brown will be more reasonable. If every sectarian minister should follow Mr. Smith's example, the great Catholic Church, the Mother of the weak as well as of the strong, is ready to protect the former in their natural right, to make their children, whatever the constitution of these may be, children of God and heirs of everlasting glory, to which constitutional weakness is no impediment, and very often is a very profitable means of attaining it. What should disturb every right-minded person is that the Episcopalian ministers, interfering as usual in what does not concern them, call upon the State to legislate according to their new fad. Should this ever take place it will be time to blot out from the Declaration of Independence certain familiar words about the right of every individual to life, liberty and the pursuit of happiness. Meanwhile we ask those ministers to consider how, whenever they run foul of Catholic teaching, they entangle themselves in theories they would otherwise repudiate. Declaiming against the *Ne Temere*, their brethren in Canada, with a bishop at their head, demanded a law making it a misdemeanor to challenge any marriage approved by the State, thus surrendering to the advocates of free divorce and free remarriage. If they persist in the way they have entered

regarding health certificates, they will find themselves captives to the so-called Eugenists, who, if they have their way, will establish a tyranny more odious than the world has ever seen. We assure them that these points are well worth considering, and that a very profitable conclusion can be drawn from them.

HENRY WOODS, S.J.

## CORRESPONDENCE

### A Layman's Apostolate in England

LONDON, May 6, 1913.

A remarkable and encouraging feature of Catholic action in England is the amount of work laymen are now doing for the propagation of the Faith among non-Catholics. This, a development of the last few years, and the results already obtained are only an earnest of what will be secured as the methods now in use are perfected by experience and the number of workers grows. There are two branches of the work, which, however, are often carried on side by side by the same agents, (1) refutation of calumnies and rectification of misstatements about Catholic faith and practice, and (2) bringing directly before Protestants the teaching of the Church.

Let me take first an organization which is, I believe, peculiar to England. From time to time the following advertisement appears in one of the Catholic papers. It would be issued oftener if the Guild had more workers:—

#### "NON-CATHOLICS

"Please write for information about the Catholic Faith to the Hon. Secretary, Correspondence Guild (conducted solely by the Laity), REDLANDS,

"HARPSDEN, HENLEY-ON-THAMES."

Catholic newspapers are seen by non-Catholics at public reading rooms, and occasionally bought by them. The fact that whoever answers the advertisement has already been looking through the columns of a Catholic paper affords a presumption of some interest in Catholic matters. The issuing of this invitation is based on the knowledge that the non-Catholic is often very shy of approaching a priest. He feels that to do so is already to commit himself to go further. He has a vague fear of coming under some uncanny influence, and perhaps a suspicion (arising from long-standing Protestant prejudices), that the priest may not be quite frank with him. Thus to some of those outside the Church it seems at first easier to approach a layman, especially by a letter. The inquirer is committed to nothing. He can drop the correspondence if he likes.

A letter of inquiry produced by the advertisement reaches the secretary and is passed on to a member of the Guild to deal with. The members are all lay folk, including a few ladies. Each on joining has to produce a letter from his parish priest, certifying that he is fit for such work by capacity and education. The secretary has also notes of each member's special knowledge and experience. Often the correspondence that follows leads to nothing. It may be that all the inquirer wants is a reply to some special question. But in a considerable number of cases the inquiry is a prelude to a serious correspondence. At the favorable moment the member



in charge of the case introduces the inquirer to the nearest priest for regular instruction. It is not possible to trace all the results, but this small group of lay workers with limited resources has already to its record eighty-four converts received into the Church, four lapsed Catholics brought back to the faith, and twelve other converts received through the influence of those it directly helped to conversion. And this is certainly only part of the total result. A further step has lately been taken to attract inquirers by placing a notice, inviting inquirers in the porch of Westminster Cathedral and other churches that are often visited by non-Catholics. The association is affiliated to the Catholic Reading Guild (of which more presently), and has an arrangement with the Catholic Truth Society for obtaining its publications at a reduced rate.

Another effort to reach non-Catholics by lay work is carried on by the Lecture Department of the League of Our Lady of Ransom for the Conversion of England. Hyde Park is the popular forum of London. There on the Sunday afternoons and evenings one sees numbers of meetings in progress, the speakers being lecturers on all manner of topics, chiefly political, religious, and, it must be added, irreligious also, for the popular propagandists of Socialism and "Free Thought" are steadily at work. Thanks to the League of Ransom, Catholics have now their platform. A regularly arranged course of open air lectures is given during the summer on Catholic doctrine and practice, and on current objections to Catholicism. After the lecture questions are invited and answered, and a younger speaker, in training for the more serious work, is given opportunity of saying a few words. Further training is afforded during the week at the Ransom Debating Society, when point after point of controversy is taken up, and the objections are proposed by some convert who thoroughly understands the difficulties of those outside the Church. This year the League of Ransom, at the invitation of the local clergy, has undertaken a second open air lecture centre in north London. Of course, some of the audience are mere idlers, but anyone who has been at these lectures will agree that a large part of the audience are really interested. Serious questions are asked, and often in conversation with the lecturer after the meeting some member of the audience will say that what he has heard has removed misconceptions and prejudices and given him a new idea of what the Church is.

The Catholic Reading Guild is mainly an association of lay people. Its object is to enlist the active service of zealous laymen and women in the dissemination of Catholic newspapers and popular cheap Catholic literature. The motto on the title page of its latest appeal for helpers is:—

"Many hands make light work.

"If everyone would do a *little* England would soon be Catholic again."

We have our newspapers, it says, and we have plenty of good popular literature produced by the Catholic Truth Society and other publishers. What must be done is to obtain a wide circulation for all this useful material, not only among Catholics, but also among non-Catholics. One part of the work is to get Catholic newspapers and periodicals into public libraries and reading rooms. Where the local authorities cannot be persuaded to subscribe, the Guild in many cases supplies them on condition that they are properly exhibited in the reading rooms. One of our Catholic editors is zealous enough to send the Guild each week a number of gratis copies

of his paper for this purpose. For Catholic pamphlets and cheap popular books the Guild supplies racks for the porches of churches, with a money-box attached, and a printed request that a penny will be put "in the slot" for each booklet taken away. In this way at Westminster Cathedral thousands of little books are sold each year, many of them to non-Catholic sightseers. Similar racks with a display of books are now being placed in news agents' shops, the shopkeeper being given a part of the profit on the sales, and a local member of the Guild looking after the supply of literature.

Another branch of work is the sale of cheap books in the streets and market places. For this purpose a hand cart is used, fitted with racks for displaying the books, and an attractive placard. Volunteer venders take turns in going out with these carts, and find a ready sale for the books among people who would never enter a Catholic bookshop to inquire for anything of the kind. Two of these "book-barrows" are already provided for the London district, and more will be put on the streets as the work develops.

Finally, a beginning has been made with a work primarily intended to promote the habit of good reading among Catholics themselves, but which also is calculated to help Protestant visitors to the churches where it is organized. So far the experiment has been worked in two places only, but it has been so successful that it will be largely developed. A small box case is placed in the church itself, with a money box attached, and a notice that anyone may borrow the books at the cost of one penny for the loan of a volume. One would think that books would be lost, or even stolen, but very few have disappeared. They are faithfully returned and the pence are put in the box. The Guild proposes to exchange, from time to time, the sets of books, moving the book-box to another church and replacing it with a different set. Most of the books are free gifts to the Guild in response to an appeal to Catholics to spare at least one volume from their book-shelves, "not necessarily religious, but in some way Catholic." The books thus obtained are supplemented by purchases of others.

The Guild works in concert with the Catholic Truth Society, whose lay secretary conducts another most useful work in watching for misstatements about Catholic matters in the newspapers and magazines; helping those who are willing to reply by information which can be worked up into effective "Letters to the Editor"; seeing that pamphlets are prepared summing up the Catholic case on matters of current discussion; and finally keeping the record of the professional anti-Catholic agitator, the "escaped nuns," and the like, this information being at the disposal of those who have to deal with their attacks in any special locality. The "C. T. S." is thus a central defence bureau.

These are some of the ways in which the laity in England are working for the conversion of the country.

A. H. A.

### The Problem of Scutari

BELGRADE, May 1, 1913.

The response of the Balkan Allies to the note of the Great Powers has made possible, according to these, the speedy conclusion of peace. But, as in the first phase of the war, when the Young Turk revolt compromised the result of the London negotiations, so now the question of Scutari blocks the way, although it might be regulated

as was the conflict between Rumania and Bulgaria about Silistria.

Montenegro is accused of defying Europe. Nevertheless, there has been no flagrant violation of an international treaty; simply she has captured a town of some 20,000 inhabitants, the avowed object of her campaign from the very start. That Scutari was once the capital of a Servian principality (Zetta), is a minor claim, for Scutari has passed through many hands, belonging at different periods to Servians, Venetians, Turks, all by right of conquest. Its best-known Servian rulers were: Michael, Bodin, Radoslav, the Nemanyes, until Urosh and the Balshitsch Catholic dynasty, till 1396. After the Turkish invasion, Scutari was the centre from which attacks were ceaselessly directed on Montenegro. It has been won at the price of terrible sacrifices, and will scarcely be handed over as was Cattaro to secure an extensive "hinterland" for another nation. The Montenegrin people have the right to a portion of arable land that will give them the means of subsistence without wholesale emigration, and also safeguard the boundaries of their small and struggling State. It is, moreover, pleaded by the friends of Montenegro, that the agreement of the Ambassadors of the Powers in London with regard to Scutari was not binding on the various cabinets, being neither written nor signed when Scutari surrendered.

The agreement is, therefore, still liable to modification, and Montenegro's action cannot be considered an insult to Europe, no more than Greece's claim to the Ægean Islands, and to a portion of Epirus. Albania, either *de jure* or *de facto*, does not yet exist, and Scutari has been wrested from Turkey in the course of a war. To whom was it suggested that Montenegro should yield up the lands from which she had driven the Turk? The Albanians themselves have rallied in great numbers to her standard, and the mass that remain are declared by their friends as incapable of existing alone, much less of organizing a State. Europe has not yet designated the Power that is to assist the half-savage tribes to coalesce, teach them to obey common laws, and to submit to taxation. Turkey has had Albania for 500 years, and failed to impose anything on the people but the Mahomedan creed. She can still less succeed in establishing law and order, now that she is relegated to Asia, whence thankless suzerainty over a distant province would prove as dangerous an honor as was the nominal possession of Tripolitania. Should Italy be this Power? Ethnographical and racial considerations forbid it. Austria? This would mean ultimate annexation, as in the case of Bosnia. A concrete of the Powers? It has already failed in Macedonia. Of course, the Balkan Allies, if consulted, would readily suggest giving a portion of the uncultivated land called Albania to each of themselves, but as this suggestion would not be tolerated, the Powers have still the onus of inventing a *modus vivendi* for Albania. Their behavior from the outbreak of the war has not been logical nor consequential. They passed from the rôle of neutral spectators to that of mediators, and then to that of arbiters.

Once it became plain that Turkey was being worsted, in spite of the marshaling of her troops by such a military expert as Von der Goltz, the Powers abandoned their policy of impartiality and undertook to get decent terms for the vanquished. So long as it seemed unlikely that Montenegro could reduce Scutari there was no objection to her increasing the mounds of her slain around the fortress, but when she pressed closer united Europe

interfered on behalf of the besieged. No wonder Montenegro feels aggrieved and disinclined to obey Europe, such a harsh and incapable directress of the Balkan affairs!

Meantime, there have been for the Christian combatants some moments of intense joy. Since the victory (ill-requested) of Grahov, in 1858, there had been nothing resembling the scene of enthusiasm in Cetinje on Wednesday of Holy Week (O. S.), when at midnight the Cathedral bell rang out peal after peal. In an instant the whole town was astir. Everybody knew that Scutari had fallen, and the inevitable discharge of firearms began. The news had been conveyed to King Nicholas by Crown Prince Danilo, in a telegram that ran as follows:

"My father! Praise to the Almighty and thanks to our brave soldiers, Skadar is ours."

This was read aloud by the King himself from the balcony of his modest residence, and was received with explosions of joy by the listening crowds. Losses and sufferings were forgotten, and the future looked bright once more.

In Scutari itself there were the usual demonstrations of relief after the tension and privations of a siege, and if the Turks' attitude was one of reserve, the Christians of both creeds gave unmistakable evidences of satisfaction. The Catholic church was filled to overflowing at the Te Deum for the triumph of the Cross, and the "Orthodox" population was exuberant with pride and delight. Archbishop Sereggi, with three bishops and a number of Catholic priests, waited on Crown Prince Danilo, and congratulated him on the victory of Montenegro. The troops were greeted by the Catholic choir singing lustily the Montenegrin hymn.

At Cetinje, Queen Milena and the Princesses entered the church for the Te Deum, each giving an arm to a soldier wounded in the last charge on Tarabosh, and led him to the place of honor reserved for the royal family near the altar. Although Essad Pasha had surrendered and been allowed to depart with all the honors of war—on conditions not yet made public—the long struggle in which so many lives were lost or risked, entitled the survivors to receive due merit for the fall of Scutari. In his speech from the balcony on the eventful night King Nicholas said:

"Let us not grudge the thousands of lives our victory cost us. Let us not grudge, though we will never forget them. Believe with me that the souls of our heroic brethren are now happy in heaven. They rejoice with us and bless us, and give glory to God."

King Nicholas has certainly great natural resources of diplomacy, oratory, and initiative. Few rulers of the present day have had such success in enterprise, and none are readier to acknowledge dependence on the Omnipotent Power that controls all issues. The plenipotentiaries who waited on him to deliver the ultimatum regarding Scutari, on Easter Monday (O. S.), were nonplussed on hearing that His Majesty would transact no business during the Feasts of the Resurrection. Passing to the Ministry they found that building closed, and at once concluded that the excuse had been invented in order to gain time. But in point of fact, Easter is an obligatory feast for three days in these primitive lands, and what seemed a stroke of policy to European diplomats, was the most natural thing in the world to the Montenegrin population.

King Nicholas can be a plain speaker when he finds it advisable. In an interview with a correspondent of the Russian *Slovo*, he said: "I regret that I could not follow



the counsel given me from Russia to renounce Scutari. The counsel was based on a misconception. The fear that Albania and Catholicism would submerge Montenegro is quite groundless. Montenegro existed from the fourteenth to the sixteenth century without any communication with Russia, and yet it preserved the national creed, although surrounded by Turks and Catholics. The question of Scutari affects not only Montenegro and Serbia, but all Southern Slavs. The Serbo-Croat race regards the fall of Scutari as a *Slav* victory."

In Serbia the fall of Scutari was naturally made the occasion for great public rejoicing. It must be borne in mind that Montenegro is as much a part of the Servian nation as Kerry is a part of Ireland, but that the two States were hitherto arbitrarily kept asunder in the "interest of the peace of Europe." It was a curious experience to hear the sound of singing from the Servian Parliament on the morning that the news reached here, and more surprising still to find that it was the liturgical chants that filled the building. The members were too agitated to transact business, and had started a national lyric in chorus, but being reminded that it was Holy Week they changed to church hymns instead, and sang them in a manner that did credit to their schoolmasters and to their own musical memory. For it must be admitted that Servian *intelligenza* (the "intelligent" class), as it is called, is far from religious, and few of these delegates of the nation had entered a church since boyhood except to attend a State function, or mayhap, at Christmas and Easter.

Since the outbreak of the war, however, there has been a marvelous revival of respect for religious observances, and the example of the believing peasants who wrought such deeds of valor and endurance has impressed even the so-called *intelligenza*. It has been remarked, moreover, that the officers who were the most intrepid leaders were themselves not ashamed to call on God in the face of danger, and pray aloud with their battalions. The President of the Skupschtina, alluding to the capture of Scutari as the final triumph of the Allies, reminded the assembly that the eye of the Almighty was upon them, and as He had protected their just cause He would expect gratitude and fidelity in the future.

A deputation of the municipality waited on the Metropolitan and obtained permission for bands to parade the streets, although it was Holy Week, until the Liturgy of the Passion had begun. As on the day of the proclamation of war, six months ago, the churches were thronged, especially on Good Friday, for the Veneration of the Cross.

Meantime, the Servian army in Albania was making preparations for departure in obedience to the Powers' behest, and a requiem service was held in St. John di Medua for those who had succumbed in the Albanian campaign. The service was attended by the English Admiral, Cecil Burney, and other officers of the blockading fleet. General Boyovitch, Commander-in-Chief of the Servian Army, made a short speech, alluding to the tragic fate of those who had died in the struggle for Serbia's access to the sea, and whose sacrifices had given freedom to Albania. It was a consoling thought that if their efforts were unrewarded in this world, justice awaited them in the next, and they had not died in vain so long as their history was remembered by posterity.

At the moment of writing confirmation comes of the news that Essad Pasha, late Governor of Scutari, has been proclaimed by the Moslem tribes Prince of Albania, under the suzerainty of the Sultan, and that this step is

taken with the connivance of Greece, Serbia and Montenegro. It is a relief to know that the number of Christians in the new Moslem State—if this is allowed to be constituted—will be very small. The Catholics are at present almost entirely distributed between Serbia and Montenegro, that is, provided King Nicholas is allowed to retain Scutari.

E. C.

## IN MISSION FIELDS

### Belgian Jesuit Missions

The following summary of the foreign missions under the care of the Belgian province of the Society of Jesus is taken from a letter to the *Liverpool Catholic Times* from the Rev. Charles Schoonjans, S.J., of the College of St. Servais, Belgium:

I. The mission in the Belgian Congo (Kwarigo Mission) has a twofold character: there is missionary work done in the big centres, and outside these there is the work in the well-known "farm chapels." The main stations are at the same time schools where children, sent freely by their parents or given by the Government, are educated. Ki Santu is the residence of Very Rev. Father de Vos, Prefect Apostolic; seven stations are already in existence, each with a number of "farm chapels" around. Twenty-six Fathers and fourteen lay brothers are devoting their lives to the welfare of this part of the Lord's Vineyard. At the present moment 20,000 Catholics form the flock, and the prospect is rather bright. Official records state the number of baptisms to be 800 yearly, exclusive of baptisms administered "in extremis" by the catechists.

II. Western Bengal Mission (British India). The mission includes the Archbishopric of Calcutta, the occupant of the see being Dr. D. Meuleman, S.J., a native of Ghent. Two hundred and twenty-five Fathers, assisted by twenty-nine lay brothers, are spreading the gospel in this immense diocese, the area of which is seven times as large as Belgium. Some of the missionaries are at the head of the parishes in the towns; others are teaching in schools and colleges, but the majority live amongst the poor natives and are attending to their spiritual and even frequently their temporal necessities.

Recent figures show that the total number of baptized Catholics is 91,239 and of catechumens 85,764. Had we only enough of men and means the figures might even become higher, for the people of some districts in Jaspur and Chota Nagpur are longing for priests to instruct them and to receive them into the true Church of Christ. Chapels and schools are to be built, catechists paid, etc.

The Fathers conduct two colleges affiliated to the university. The college in Calcutta numbers 873 students and the second at Darjeeling 327.

III. Mission in Ceylon. The part of Ceylon in charge of the Belgian Jesuits is the diocese of Galle. Twenty-nine Fathers and four lay brothers visit eleven stations; each station has its presbytery, its church, and its school. From these central points the missionary visits the secondary station and the thirty-eight schools dispersed over the district. St. Aloysius' College, Galle, which was founded in 1901, gives education to more than four hundred boys who will go in for the examinations of Cambridge University. Dr. J. Van Reeth, S.J., a native of Antwerp, consecrated Bishop of Galle in 1895, is the founder of the mission and still occupies the episcopal see. The Fathers are also entrusted with the care of the Papal Seminary in Kandy.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

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### Character Making

Once upon a time the child was trained at home, in the school, and in the church. In those days it was recognized that the child was the man in process of formation, and the necessity of training was accepted because the powers of the child were untried, his habits were unformed, his faculties undeveloped. To fit him for the long road ahead of him those responsible for his existence appreciated the value of the spiritual atmosphere. The child's intellect was to be sharpened, his moral fibre strengthened, and a clear setting forth of his relations to his Maker and to men and women in the world about him was to teach him why obedience to authority was demanded, why parents claimed the tribute of love and reverence, why the concept of duty and obligation was as the very corner-stone of the edifice in one's life among men. Such training did no injury to the reasonable independence of the child, it neither increased nor lessened his responsibility in his future performance of his duty as a good citizen, it interfered in no way with the private and individual rights inherent in the child. Its whole purpose, as well as its justifying motive, was the preparation of the child for the stress and the strain of the day when he should take his place among men to play his independent part in the world's battle.

Some of us, however, mean to change all this. Restraint and discipline and drill are to be deleted from the list of helpful elements in the process of child-training, and young people are to be left to the natural, unforced and unchecked development of their own characters. A letter recently sent to the New York *Sun* offers a capital comment on the new theory. We venture to quote it just as it appeared:

"To the Editor of the *Sun*—Sir: I was witness the other day of an interesting scene in the park. A nurse-maid was trying to quiet a baby, which was making desperate efforts to get out of its car-

riage, while howling lustily. Presently it commenced to punch the nurse-maid in the face. This was the signal for surrender. The girl proceeded to unfasten the straps, and the baby was taken out and placed upon the damp ground.

"You will spoil that baby," I ventured to remark, "if you give way to it like that."

"But I must, sir," answered the girl.

"How is that?" I asked.

"I was told not to do anything that would interfere with it developing its character. Them's my instructions, sir."

"In other words, let it do as it likes?"

"Yes, sir."

"I see," I said. "Well, you have my sympathy—and so has the baby."

"A wonderful, a weird thing is modern education. Its object is, I presume, the elysian fields of the millennium, but we will be lucky if it does not lead us into a quagmire of anarchy."

The closing words should be changed. There is no question of futurity as to the outcome. The folly, in a hundred ways, has already shown its deplorable effects in the lives of the young people of to-day.

### State Scholarships in New York

There are few who will fail cordially to welcome the step forward in the matter of educational provision for young people of the State taken by the Legislature of New York in passing the Scholarship bill, which will go into effect on August 1 of the current year. The explanation of the new measure, which is given elsewhere in this issue, makes clear how admirably it conforms to the ideas of that large body among us who are eager to note every disposition on the part of the State towards free education and away from State Socialism in education. Every right-minded person concedes the propriety in a free democracy of promoting schools, but promotion by the State of the educational interests of the people is, as every thinking person must concede too, not at all synonymous with State supported schools; the one works unto freedom, the other, if advocated in all its degrees and departments, of necessity tends to a deplorable coercion of individual liberty.

The new State Scholarship law of New York makes for the widest freedom in the help it extends to deserving young people to enjoy the benefit of advanced training. The sole condition it imposes is the ability and preparedness of the student to pursue the work of a college course in any approved institution in the State of New York he may elect. We trust that the directors and teachers in our Catholic schools in the various legislative assembly districts throughout the State will show proper appreciation of the opportunity the new law offers by urging as many of their pupils as possible to prepare themselves for the test examinations of the Board of Regents. Proof of superior excellence in preliminary training shown in these tests is the one requisite laid down for the winning of a scholarship.



### Unwise Defenders

One of our leading metropolitan journals apparently feels itself called upon to defend against assailing "prudes" the vulgarity—to use a mild word—that characterizes some of the spring styles in woman's dress, and to take up the cudgel also in behalf of a picture that Mr. Anthony Comstock thinks unfit for exhibition in a shop window. What a pity worthier objects cannot be found for editorial zeal! That "to the clean all things are clean" is of course the text that is misapplied and enlarged upon, and that "modesty is not an absolute, but a thing of place and time," is the well-worn sophism that as usual is solemnly enunciated. In days like ours, when the paths of sin are being opened to the young by just such enticements as those the "prudes" and Mr. Comstock protest against, and when there are so few who will speak in behalf of whatsoever things are modest, lovely and of good repute, it is saddening to find a representative American paper defending a picture that is dangerous and fashions that are immodest.

What many consider a grave menace to public morals cannot be settled with a glib *Honi soit qui mal y pense*. In this connection the Boston *Herald* recently observed:

"Beelzebub has no trustier tool than a good maxim ill applied. . . . This popular opinion, that everything is good till darkened with some one's evil thought, is easy and convenient, but it never yet has brought much comfort to the victim of a drug or of deliberate seduction. Facts are facts. Things, of course, are partly what we think them; mostly they are what they are. Whether censors have their say or not, the physiological processes have theirs. Define right and wrong, decent and indecent, as artificially as we may, our boys and girls in achieving self-control have to reckon with natural nerve and natural brain, with the deep instinct, the swift impulse, the craving recollection. And whether, as parents and teachers and social guides, we know insidious evil as the thing it is, or cheat ourselves by calling it a matter of prurient or prudish judgment, we may still be sure that, for mind as for body, fire burns and pitch defiles."

We earnestly commend the wisdom in the foregoing paragraph to the consideration of our readers.

### An "Extra-Judicial Utterance"

Mr. Charles Darling, a Justice of the King's Bench in England, while summing up a recent libel case forsook for the nonce the gloomy precincts of the law and took a little jaunt into the flowery meads of Church history. Referring to that famous artist and infamous rascal, Benvenuto Cellini, the Justice, according to the London *Times*, remarked that when Cellini "was making a brooch for the Pope, he asked the Pope to give him absolution for a murder he had committed, and absolution for crimes which he might commit in the future, which the Pope granted."

The accuracy of the learned Judge's assertion, however, was called into question by Mr. W. S. Lilly, who took down Cellini's autobiography and found the passage Mr. Justice Darling had in mind. It was Benvenuto's account of how he had fired from the Castle of St. Angelo a wonderful shot which killed an officer in the Constable of Bourbon's besieging army. Pope Clement VII was amazed at Cellini's marksmanship and bade him explain how he made such a shot. This Cellini did with his usual modesty, and then, strangely enough, for his conscience was not the tender kind, "Upon my bended knees," he tells us, "I begged him to give me the blessing of his pardon for the homicide (*omicidio*) and for the others which I had committed in the castle in the service of the Church. Whereupon the Pope, lifting his hand and making a large open sign of the Cross on my face, told me that he blessed me and that he pardoned me all the homicides that I had ever committed, and all that I should ever commit in the service of the Apostolic Church." "This is a very different story," well observes Mr. Lilly, "from that which Mr. Justice Darling told the jury." As the "homicides" which the Pope "pardoned" Cellini had committed in a just war and "in the service of the Church," of course they were not "crimes" or murders at all, but justifiable acts of defence for which no sacramental absolution was asked for or required. Mr. Justice Darling admits in a letter to the *Times* that, misled by John Addington Symond's inexact translation of Cellini's words, "he may have erred," but seems to think that the Pope, nevertheless, gave "an ampler absolution than was asked," as "these killings might include mere murder."

Now, what was really the nature of the pardon Clement VII granted Cellini, it may be asked? Could the Pope, moreover, give him, in the words of the Justice, "absolution for the crimes he might commit in the future"? A writer in the *Tablet* holds that what Cellini asked for and obtained from the Holy Father was nothing more or less than a release from the ecclesiastical censures or disabilities he may have incurred by shedding blood. "The word Cellini uses in his request is *ribenedise*, which means to bless again, and which is the term technically employed in taking off a curse, . . . and the same word was used for any release from censures." But Cellini was not a cleric, it is objected, so why should he feel such concern at having incurred an "irregularity"? Homicide, however, made even a layman "irregular" and "placed him in some sense under a ban, and would have been a ban to his reception of any of the minor orders, if he had wanted to enter the ministry of the Church." Moreover, "the idea of irregularity following on homicide," observes the *Tablet*, "was widely diffused in the sixteenth and seventeenth centuries." So Clement's "absolution" of Cellini from future homicides committed "in defence of the Apostolic Church," meant merely that the Pope freed Cellini from any irregularity he might incur in future owing to the commission of any deeds of vio-

lence as innocent and justifiable as were the homicides he perpetrated during the siege of Rome. Besides, it should be remembered, that for this whole story of the "absolution" we have no authority but that of Cellini himself, who is widely renowned for his skill, among other gifts, in drawing the long bow. However, Mr. Justice Darling's "extra-judicial utterance" has given both Mr. Lilly and the *Tablet* a good opportunity to nail once more the ancient calumny that the Church sometimes grants absolution for future crimes.

### Progress in Union Seminary

A few days ago it was rumored that the Union Theological Seminary was about to resume its old relations with the Presbyterians. The extremely liberal, not to say rationalistic, character that the institution has developed, made the report seem improbable; and at the meeting of the Alumni Association, May 13, the President contradicted it in terms rather contemptuous, if the newspapers are to be trusted.

What is in view is to appoint a professor on Baptist principles, another on Episcopalian principles, a third on Methodist principles, a fourth on Congregational principles, and a fifth, probably, on Presbyterian principles. What their function is to be is not clear. We may point out that there is a wide difference between a professor *of* Baptist principles, and so on, and a professor *on* Baptist principles, and also between both these and a professor of Baptist Theology. A professor *of* Baptist principles might be one to explain the principles of that sect; he might also be a professor holding those principles, but lecturing on any subject at all—say, Eugenics. A professor of Baptist theology has an unmistakable function. A professor *on* Baptist principles has to speak about them, but he might spend all his time in reviling them.

Our notion is that no so-called orthodox Baptist, or Methodist, or Episcopalian, or any other Protestant doctrine is going to be taught in the Union Theological Seminary. We may be wrong. But as it is hinted that the members of those denominations are to be asked to contribute to the support of the new chairs, we advise them to make sure, before putting their hands into their pockets, of what are to be the functions of the new professors with so novel and so equivocal a name.

### Carl Schurz

Midmost in a wide semi-circular sweep of granite wall, on a massive granite pedestal, stands unveiled at Morningside Park, New York, the heroic bronze statue of Carl Schurz, in plain civilian garb and in the characteristic attitude assumed by him when addressing the vast audiences which once were thrilled by the eloquence of his words. Statesman, soldier, champion of many a worthy cause, he was for long years one of the foremost figures in American public life. Yet his history is for us as

Catholics a sad and striking lesson of the need of thorough Catholic education from primary school to university. His loss of faith dates back to the unsatisfactory explanation offered him at school, during his early boyhood, in answer to a question regarding the existence of hell, a doctrine whose nature and reasons, from a Catholic point of view, he never understood. The person responsible for the answer, if we may trust the account given, was certainly to blame. Infidel companionship throughout his higher studies hopelessly destroyed the last vestiges of religion which Schurz might still have retained. From this time forth his sympathies were enlisted with the enemies of the Church, and he did not hesitate openly to attack her in a manner that showed his utter ignorance both of her mission and her teaching. The puerile reasons assigned by him, even in his old age, for the rejection of his faith are such as an intelligent, well-instructed Catholic child could answer.

Schurz was a man of extraordinary gifts, and achieved a prominence which was unequaled by any other American citizen of German birth. Yet many of his countrymen in America were far superior to him as men of thought and intuition. He was a born orator, a brilliant debater and an eloquent interpreter of the popular ideals of his day; but without foresight into the future development of social problems which even then were profoundly agitating the minds of those who saw more deeply and surely than he. Great as he was, he was only the child of the German Liberalism of his time, and could not rise above its narrow notions and the bigotry that was part of it. His life is without a hint of the supernatural, and though he meant—where religion was not in question—to be true to the ideals implied in the inscription on his memorial, "Defender of Liberty and Friend of Human Right," yet the highest liberty, which the Church alone could teach him, he did not understand.

### Good Friday in San Francisco

We have received from one of the chief members of the Young Men's Institute of San Francisco, a leader in the movement for the sanctification of Good Friday, a letter concerning an editorial on the subject published in our issue of April 19. We regret that it is too long for publication, as it contains so much of interest. This we will summarize.

We said that the movement, which is producing worthy results, was due to the efforts of the Institute. Our correspondent, with the modesty and generosity of those who seek God's glory in singleness of heart, tells us that all Catholic societies take an active part in the work. He gives some very interesting details of the success already attained, and of the greater success to be looked for in the future. In the first place, the committees charged with visiting business houses met with the greatest sympathy, and that this sympathy was practical, resulting in deeds beyond expectation, is proved by the fact that the



managers had the greatest difficulty in supplying the cards announcing that the establishment displaying it would be closed from 12 to 3 on Good Friday. Secondly, we learn with pleasure that not a theatre was open in San Francisco on Good Friday. Next year, our correspondent adds, the movement hopes to get the same concession from the moving picture shows and to secure the closing of the saloons. Last Good Friday every saloon in one of the largest parishes was closed. He tells us, too, that the movement is spreading through the State, and we do not doubt that this, like its starting, is due to the Young Men's Institute, though, of course, the local Catholic societies have done their share.

Our correspondent takes exception to our remark that it would be better to suspend business in the morning than in the afternoon, as the offices of the Church are the proper worship of Good Friday. We were speaking only of what would be better absolutely, not of what is practical under existing circumstances, pointing out what may be aimed at, not discouraging the great good being done. He shows, too, that we were led into error by a previous letter telling us that the immediate object of the closing is to allow Catholics to attend the Three Hours' service. We learn now that this expression is to be taken in a broad sense for the services provided by zealous pastors during these hours, not in the more restricted sense. Though it is true that in the latter sense the service is in few churches, in the former nearly every parish church in San Francisco provided for it; and some devoted pastors, agreeing, apparently, with us on the greater claim of the offices of the day, so arranged these, with no little inconvenience to themselves, that the Mass of the Pre-sanctified did not begin until twelve o'clock. All this is most instructive and edifying.

Lastly, our correspondent mistakes our remark concerning those who neglect the services of the Church and think to make up by attending the Three Hours. He argues that busy people who have to make an effort to attend the latter, would not willingly neglect the former. Quite true. But we spoke of people of *leisure*, we did not have San Francisco especially in view, but the larger cities generally. As regards the class alluded to, we think that our suspicion was well grounded and worth expressing.

#### Travelers' Aid

An attempt is being made by the Central Verein in New York to draw up a list of Catholic boarding houses for the direction of strangers. This important work has already been carried out successfully at Cleveland. Its object, as described in the Cleveland "Directory of Catholic Boarding and Rooming Houses," is to prevent, as far as possible, "the losses which the Church is suffering by Catholics drifting into non-Catholic boarding houses, where for lack of encouragement and suitable company, they grow lukewarm and careless, and only too frequently fall away entirely from their religion."

To the directory is added a list of churches in the vicinity of the railway stations, with the hours for Masses indicated. Wise cautions are likewise given to safeguard girls against the dangers which beset them in a strange city. The work of the Catholic Travelers' Aid, maintained at the Union Depot by the bishop, is thus greatly simplified, and newcomers are not only enabled to find suitable lodging in any section of the city, but are likewise advised regarding the cost and accommodations of the various quarters offered them. Priests, and all who may be asked for advice in such matters, will gladly avail themselves of the reliable information the directory furnishes.

In drawing up the list of houses application blanks are distributed, which call for the signature of the parish priest, or other reliable vouchers. The work is then carried on through the publicity given it by the Catholic papers of the city. "As the existence of such a directory must be widely known, if it is to have its full effect," its originators write, "we reckon on the cooperation of the reverend clergy of the city and surrounding towns. We also wish to enlist the far-reaching services of the Catholic press of other cities."

It is hoped by those interested in this excellent and highly serviceable undertaking that the same work will be carried on in all the larger cities throughout the States. Thus it will be possible to establish general headquarters in one place, which will serve as a centre of distribution for all the various directories of the entire country.

Commercial considerations must, of course, be carefully excluded. At the present time, when traveling is so common, and sons and daughters of Catholic parents are constantly streaming into the great cities for industrial or educational purposes, it is not difficult to understand the advantage and importance of this work. It would be well for our great Catholic societies to interest themselves in it, since they can most readily give to it the necessary centralization.

#### Napoleon on Education

We Americans are continually and properly quoting Washington's utterances about the necessity of religion and morality in any nation that hopes to be permanent. Napoleon Bonaparte was very much unlike Washington, but he knew a great deal about the essential elements of political stability, and we find similar pronouncements of his on that always interesting topic. These pronouncements were made to his Ministers in the *Conseil d'Etat*. Fortunately, some one stenographed them at the time, and they are being published in the *Autorité*.

Among other things he said: "So far I have seen good teaching only in ecclesiastical establishments, and I prefer to put a country boy in the hands of a man who knows only the catechism, the principles of which I am acquainted with, than in the hands of a half-baked savant who has no basis and no fixed idea of morality."

Religion is the vaccine of the imagination. It renders it immune against absurd and dangerous beliefs." He often declared that the destruction of religious dogma was no help to free thought or rationalism, but to superstition. "Take away religion from the people," he used to say, "and you will have your highways infested with foot-pads." He did not foresee the most recent development of modern training, the auto-bandit.

"The air is surcharged with electricity, and only a match is needed to set it off. Then, Heaven knows, what will become of Paterson!" What, indeed? The liveliest imagination becomes torpid in trying to picture Paterson the moment after the catastrophe. This inclines us to suspect that what lies before the ill-fated city is absolute annihilation. Happily for the rest of the world the properties and potentialities of electricity in Paterson are peculiar, and are not found in any other place; otherwise, to imitate the neat rhetoric of the orator from Paterson, "we should all be dancing on a volcano."

The moral is that if a Catholic Irishman from Paterson, or elsewhere, goes on Sunday evening to a Protestant church socialistic meeting, instead of to Rosary, Vespers and Benediction, he is likely to make a fool of himself in more ways than one.

A document of 700 pages has been issued by the French Government explaining the progress made thus far in the sale of the expropriated religious institutions. The amounts paid to prominent politicians for lawyers' fees are set down, but the names of the recipients are not given. The liquidators claim that 85,000 francs had to be paid to repair the Jesuit establishment on the Rue de Madrid, though at the time of the seizure it was in perfect order; and the huge sum of 134,000 francs is added for the administration of the property. The estate of the Religious of the Sacred Heart is mulcted for the same objects to the extent of 397,000 francs. The dispersed religious, who are in indigence, are said to have received 424,000 francs, which would amount to 20 sous a day for each beneficiary. A total of 49,616,000 francs has been realized up to the present time, and 20,000,000 francs more are expected, but that is a long way from the milliard that Waldeck Rousseau promised the voters.

The sailings from Glasgow alone for one day, says the Catholic *Universe* of London, April 4, give a total of more than 3,000 abandoning their prosperity in Scotland for Canada. These were, with few exceptions, all Scotsmen. Every emigrant ship from every port is crowded; every agency is working at high pressure. The shipping companies cannot cope with the demand for berths. "Do not book any more third-class passengers," by this, that or the other vessel, is a reiterated announcement to the agents; "the accommodation in that class is quite full."

## LITERATURE

**The History of the Popes, from the Close of the Middle Ages.** By Dr. LUDWIG PASTOR. English translation edited by RALPH FRANCIS KERR, of the London Oratory. Vol. XII. St. Louis: B. Herder. \$3 net.

This volume which contains the pontificate of Paul III and begins the Council of Trent, is of profound interest. It shows us the aged Pontiff laboring earnestly for the reform of the Church and the extirpation of heresy against all the obstacles raised by prelates who did not perceive the evils, or were careless of it, by crypto-heretics and by the civil power more interested in its own temporal matters than in the things that belong to the Kingdom of God. After reading it, one must be convinced of the disastrous effect of the part played by Charles V who, whatever may have been his intention, and however great may have been his personal attachment to the Catholic faith, quite mistook the functions of the head of the Holy Roman Empire, and taking upon himself to settle matters that belonged exclusively to the Holy See, came, as a necessary consequence, to treat the Pope at times with scant respect, and even with positive insult. While he was temporizing, heresy was spreading, so that the final victory of the Church, partial and incomplete though it was, must be attributed to the Divine Spirit working in her and with her.

The volume opens with a compact account of St. Ignatius and his companions, the founding of the Society and its first works, very sympathetic, for which we are extremely grateful. We can not but feel that the somewhat petulant remarks on page 507 concerning the Congregation of the Holy Office, is an error. Historians such as Dr. Pastor deserve well of the Church; but they have no right to dictate to the authorities of the Church. This assumption of universal superiority and infallibility is their weak point. It was the ruin of Döllinger, it compromised Acton very gravely, and has impeded not a little the usefulness of others. We hope that Dr. Pastor will get at the records of the Holy Office eventually. That he has not done so as yet, is no doubt annoying. But he should recognize that the Congregation itself has the right to decide on the matter and that it has a good reason for its decision, and that this need not be the one he suggests, which the enemies of the Church are using his name and reputation to make capital of.

H. W.

**The Theory of Evolution in the Light of Facts.** By KARL FRANK, S.J. Translated from the German by CHARLES T. DRURY. St. Louis: B. Herder. \$1.50.

The Professor of Biology at Valkenburg has compressed into these two hundred pages a very thorough and accurate account of an important aspect of the evolutionary question. Some discussion of the actual and of the rightful relation of theory to fact is the crying need; yet nothing has been so overlooked in the literature of Evolution. As a result of confusion between these two very distinct departments of fact and theory, the makers of popular books have deceived the popular mind. The general reader, as well as the college and high school student, is an innocent lamb, so far as skill in philosophic analysis is concerned. By the simple strategy of clever writing and dictatorial style he is taught to translate the wildest and most impossible theories of the ultimate nature of reality into the language of fact. During these last fifty years of evolutionary philosophizing, multitudes have been thus led to the destruction of their mental and moral dignity. How culpably individual teachers may have carried on the propaganda or been themselves duped is beside the question. What is abundantly clear is that confusion of mind between theory and fact has in great measure ruled the day.

In such a state of affairs but one course remains to the sincere student—the one adopted by the author of "The Theory of Evolution in the Light of Facts." It is (1) to summarize actual



findings in the various fields of positive science, independently of theory, and to give us a fair, candid statement of the typical facts which seem to indicate evolution; (2) to submit the main theories hitherto proposed as explanations and interpretations of the facts to the double test of consonance with ascertained fact and of agreement with the eternal principles of reason; (3) as a result of this examination, to point out illegitimate conclusions, to draw legitimate conclusions, and to offer constructive suggestion.

When the débris of false philosophical theories has been swept away, how much of the evolution of popular writers, from Huxley down, will remain in the minds of sensible men? Undoubtedly *some* will and should remain; but some evolution was quite commonly admitted centuries before the advent of Darwin, just as *some* natural selection was. The indications are that sober-minded evolutionists themselves will in a very short time agree with the main thesis of this book. This thesis, illustrated, amplified and proved in an interesting way, is that we are not justified either by facts or by reason or by both taken together in eliminating all fixed boundary lines of true natural species. Leaving aside the utter absurdity of man's soul having sprung by natural descent from a brute animal, there is no shadow of proof that all brute animals have originated from one or a few simple primitive organisms.

That the real secret of an extravagant evolutionary devotion is to be sought, not in the testimony of facts nor in the clear light of reason, but in a determination to escape from a philosophy of God, may be gathered from the general tone of evolutionary writings and from the avowal of so eminent an evolutionist as M. Yves Delage, Professor of Anatomy in the Sorbonne. "I admit," he says, "that no one has ever seen one species arise from another or transform itself into another, and that we have no absolutely formal proof of such transformation ever having taken place. . . . I am absolutely convinced that one is or is not a transformist, not on account of reasons drawn from natural history, but by reason of his *philosophical opinions*. If there were a *scientific* hypothesis other than that of descent to explain the origin of species, numbers of evolutionists would abandon their present opinion as insufficiently proved."

**Celestial Fire**, a Book of Meditations on the *Veni Sancte Spiritus*. Written in the Seventeenth Century by RICHARD WHITE. Re-edited by E. M. GREEN, with a Preface by Rev. GEORGE CONGREVE, S. S. J. E. New York: Longmans, Green & Co. \$1.00.

In this book Mr. E. M. Green thought at first that he had a unique find. A manuscript he discovered in the possession of the Ferrar family bore the initials R. W., standing as was thought, for Ralph Wodenoth. But after consulting various archivists, Mr. Green finally learned from Father Herbert Thurston, S. J., that the manuscript was the work of Richard White, a seventeenth century English priest, and that another copy of it had been edited by the late Father Bridgett and published in 1878 by Burns and Oates under the title "The Suppliant of the Holy Ghost." Father White, who died in 1687, had been for fifty-five years confessor, and for thirty-six chaplain, of some Canonesses of St. Augustine, a community of English nuns whose home was in St. Monica's monastery, Louvain, Belgium. He is described in the annals of that convent as "exceedingly beloved and valued, not only by us his children, but generally by all who had the happiness of his acquaintance. He was most regular in all his proceedings, and kept his flock in exact discipline, so that we could not commit the least irregularity without a check, if he knew it." From these words it would seem that the canonesses certainly had in Father White a watchful shepherd.

"Celestial Fire" is an extended paraphrase of the beautiful

sequence for Pentecost. The author gives us what he calls "the better thoughts of my retired hours: the children of my happiest solitude and the best image of myself which, with a hand so erring as is mine and a light so darkened, I could draw." The reader will observe that a sincere abhorrence of self is the characteristic of these meditations. As does St. Augustine in his "Confessions" Father White addresses God the Searcher of hearts and in the contemplation of uncreated light learns the depths of his own darkness. "Some of the expressions," is his quaint warning, "may peradventure to your more charitable ears seem feigned: but believe me they are no fiction but real truths." Very striking too is the ingenious and apposite use he constantly makes of the Sacred Scriptures. The following passage from the meditation on the Words *Veni Pater pauperum* will give the reader an idea of Father White's manner:

"Come, Father of the poor, come, reliever, and comfort me, for I am both poor and comfortless: in poverty and nakedness began the scene of my mortality, and in the same I will end: The interim is a course of beggary, where I must live, beholden to beasts for food and clothing: my mind is either wholly empty or, which is worse, filled with the shadow of worthless trifles, the vain objects of the vainer world, which by the wisest man was styled *Vanitas Vanitatum*." A sombre and solid book.

W. D.

**St. Gertrude the Great**. St. Louis: B. Herder. \$1.25.

This is a volume of the "Notre Dame Series" of Saints' lives, the modest authors of which conceal their names. The book tells how little "Truda," an orphan of five, whose birth-place and family are unknown, about the year 1260 entered as an alumna the Benedictine monastery of Helpta, near Eisleben, Saxony, completed a course of grammar and philosophy, took the veil, was named abbess, gave us "The Herald of Divine Love," and is now known as the famous thirteenth century mystic, St. Gertrude.

She was an early apostle of the devotion to the Sacred Heart, she used to multiply and distribute copies of the Holy Scriptures near the very town where Luther, the "discoverer of the Bible," was afterwards born, the prayers she composed are still widely used by Catholics, and the imperturbable calm she is reported to have preserved even when mice were frisking over her robes makes St. Gertrude in this respect also a model for her sex. As the details of her life are rather meagre, much of this book is devoted to descriptions of her visions and accounts of her revelations which will so stimulate the readers' interest, let us hope, that they will hunt up a good translation of the Saint's complete works. D. Gilbert Dolan, O.S.B., in an excellent preface, traces the growth of the cultus of the Sacred Heart.

W. D.

**Ethik: Leitfaden der Natürlich-Vernünftigen Sittenlehre**. Von Dr. JOHANN UDE. St. Louis: B. Herder. 85 cents.

Dr. Ude offers in this volume a digest of his prelections on Ethics. Both in matter and doctrine he keeps in close accord with the best scholastic manuals on the subject. But writing, as he does, not for advanced students, but to aid beginners in grasping the fundamental truths of Ethics, he makes clearness and brevity his first rule. Hence he adopts a studied plainness of expression and proves each proposition in strictly syllogistic form. Lengthy discussions are avoided, only the principal errors are refuted directly, and, as a rule, the statement of doctrine is positive and quite elementary. Thus the author has succeeded in compressing into one hundred and ninety-three pages, sixty-one theses, together with a fair amount of bibliography, a preliminary dissertation on Ethics and its history, and an alphabetical index. No doubt the book is quite serviceable for the end intended. However, in a few cases, the

desire for brevity seems to be carried a little too far. For instance, in treating of the relations between Church and State, a few words, on what is allowable in certain accidental circumstances, should not have been omitted.

P. L.

**Tales of the Mermaid Tavern.** By ALFRED NOYES. New York: F. A. Stokes Co. \$1.35.

The lure of the Elizabethans is on us yet. Their spirits haunt this old world, especially the book-makers part of it, with rare persistency. It may be that their quarters beyond are not as comfortable as they could wish; it may be that their development was cramped three hundred years ago; or, perhaps, they are simply "a paying proposition." But they hold the educated public, even though interest in them as a class is very likely to be insincere or morbid. From a literary view-point the greatness of the movement which they represent is more historically than in real content; while ethically their treatment of life too often shows the absence of all ethical principles. Yet when the worst has been said about the Elizabethans, the great fact remains that they mirror the age with marvelous clearness. And this very faculty of reflecting the humanity of their fellows makes us interested in their own.

Right here the present volume comes to our assistance. We all know the Mermaid Tavern, at least since the day when Keats apostrophized those "Souls of poets dead and gone." It was there foregathered Shakespeare and Ben Jonson, Marlowe and Greene, Dekker, Ford, Nash, Spenser, Chapman, Drayton and the rest of the Immortals. Here over the board "stories older than their ale went round," and wit, adventure, and good fellowship varied the account of the latest literary venture or Thespian success. In Mr. Noyes' book we see it all again. These nine tales written in blank verse, interspersed with lyric and ballad, are stories imagined to have been told in the old Mermaid over the pipes and wine. And they are very well done. They have caught the flavor of the past and breathe its atmosphere so fully that on putting down the volume you expect to see the cobblestones of Bread street before you, and to hear the Sign of the Mermaid creak over the door. To be sure, you are treated every few pages to red-deer pie and Muscadel or Canary; but what would you in the Mermaid Tavern? The tales themselves are mostly historical,—Greene's attack on Shakespeare; Bacon's ultra classicism; Marlowe's death in a tavern brawl; Whittington and his cat; Raleigh's imprisonment: but they are told by a brother poet, and their characters creep into your sympathies quite before you know it. Witness old Ben in the last tale. Moreover they are clean,—at least eight-ninths. "The Sign of the Golden Shoe" deals with Marlowe's wretched end; in it the author handles pitch as neatly as may be: But why debase art to the portrayal of the plague-spots of humanity? This is to "plate sin with gold," a very popular trade but none the less damnable. Then, too, "by God" is just as reprehensible in good verse as in bad prose. And Mr. Noyes' verse is something more than good. It is remarkable. There is a wealth of imagery and terseness of expression in his ordinary blank verse which makes it epigrammatic; while the lighter metres have a rhythm and melody—to be quite modern we should have said a "lilt"—which demand a positive effort to forget. But we shall not make the effort.

GEORGE F. JOHNSON, S.J.

**The Student's Handbook to the Study of the New Testament.** The Gospels—Jesus Christ. Translated from the thirteenth French edition of AUGUSTUS BRASSAC, S.S., by JOSEPH L. WEIDENHAM, S.T.L. St. Louis: B. Herder. \$3.25.

The translator has done well to present to English readers M. Brassac's valuable New Testament Introduction, "Les Evangiles." The original work is substantially unchanged. Within a very small space is given a thorough, compact, up-to-date and reliable treatment of New Testament text and

interpretation, the Gospels, the life of Christ. His miracles and prophecies, His parables and discourses,—in brief, everything of importance in both introduction to and exegesis of the New Testament.

The general introduction to the New Testament takes up pages 1-37. The summing up of the critical work done in the effort to reconstruct the original text is exceptionally good. It is a pity use could not have been made of the new edition of Kenyon's "Handbook to the Textual Criticism of the New Testament" nor of the second volume of Jacquier, "Le Nouveau Testament dans l'Eglise Chrétienne." The theories of von Soden and of Gregory should have been mentioned and rated. The tendency-theory of the Neo-Tübingen school is given at some length and well refuted. The inroads of modern rationalism in regard to the Books of the New Testament, the divinity of Christ, His Messiahship, His miracles and the essence of Christianity are noted. We desiderate the recent and rather wide-spread error of Drews, which seeks to do away with even the existence of Christ.

In the treatment of the Gospels (pp. 38-161), traditional opinions of Catholics are given and defended. The historical worth of the documents of four Evangelists should have been established by earlier witnesses. The use of the four Gospels by the Apostolic Fathers is of great worth. We must go back farther than Papias, especially if we assign to him such an uncertain date as 70?-165? (p. 45). The two-source theory and other theories in the solution of the Synoptic problem are well refuted and the theory of written and oral tradition is defended.

The right interpretation of the Gospels will be very much aided by Brassac's chapter on Palestine in the time of Christ. Very few will ever read such works as Schurer's "The Jewish People in the time of Jesus Christ." And yet they cannot understand the New Testament without some elementary knowledge of the geography of the Gospels, political conditions and religious thought in Palestine during the time of Our Lord, the priests, the scribes, the sects, the temple, the synagogue, the Sanhedrin, the feasts and fasts of the Jews, etc. Such knowledge may now be got from "The Catholic Encyclopedia"; it is gathered together into a few pages by Brassac.

In treating the Life of Our Lord, Brassac gives due attention to almost all serious difficulties. Turn to page 240. The delicate question of genealogies is thoroughly handled. The various historical questions in regard to the crucifixion of Christ are sufficiently touched upon. We were disappointed to find a reproduction of the famous inscription of the cross which is preserved in the Church of Santa Croce in Gerusalemme of Rome; and to read no word about the variation of the Synoptists in regard to the wording of the trilingual title of the cross.

The purpose of the parables is given as twofold, prudence and justice. M. Brassac makes no mention of the mercy-theory. M. Buzy, "Les Paraboles," the very latest Catholic writing on this moot question, makes good his contention that justice was only an intermediary end of Jesus in the use of parables; that his ultimate purpose was always mercy, the conversion of all to his doctrines. Still M. Brassac has on his side such an authority as Father Fonck, S.J., "Die Parabeln." Taken all in all this work is far the best introduction to the New Testament in the English language.

WALTER DRUM, S.J.

**A White-Handed Saint.** By OLIVE K. PARR. New York: Benziger Bros. \$1.25.

Though the reviewer picked up this book with a prejudice against its title and appearance, he read it to the last page with keen interest. The opening chapter duly introduces Phyllis and



Leo Wedderburn. But they are married! and happy! The temptation to formulate conjectures as to the ending, or with a perfectly conscious absent-mindedness, to open to the last chapter, being thus deftly removed, there is unfolded the tragedy of "The White-Handed Saint." Father Percivale, as the Saint will be more familiarly known, was injured in a railroad wreck just before his first Mass. The dearest wish of his heart is thus snatched away when it had seemed so near. Has God no work for him? Strangely enough the life lines of this patiently suffering Levite became inextricably interwoven with those of Phyllis Lambert, and the story is pervaded by an ennobling tone. Father Percivale's conjecture that his Heaven may permit of the offering of the Holy Sacrifice of the Mass must be regarded as an example of the wish being father to the thought. Though cool Theology informs us that the desire may never be realized, one will not find fault with the "White-Handed Saint" for his hope. The utterances of Father Felix on creature comforts, while not novel, will call for careful reading, especially nowadays when the whole trend of the world is towards pleasure and comfort for themselves with no reference to God.

R. R. R.

Countess Sparre, a daughter of the famous Irish-Swedish house of Hamilton, is engaged in translating Mr. Maurice Egan's "Everybody's Saint Francis" into Swedish.

AMERICA cordially welcomes to the ranks of periodical literature the *Paraclete* "a Catholic monthly devoted to the honor of the Holy Ghost," which is published by the Holy Ghost Fathers at their Apostolic College, Cornwells, Pa. A perusal of the devotional papers, stories and verses in the first four numbers of the *Paraclete* indicates that there seems to be a field for a magazine that fosters in a special way devotion to the Holy Spirit.

Elsie Singmaster has gathered together from the magazines nine short stories she wrote about the great decisive battle of our Civil War, and calls the book "Gettysburg" (Houghton, Mifflin Co., \$1.00). The author, who lived for many years in Gettysburg, was supplied with matter and inspiration for these tales by her fellow-townsmen and by veterans returning, year after year, to the scene of the conflict. The first three stories have to do with the "red harvest" itself, and the other six with "the aftermath." "The Battle-Ground" is a good description of the day Lincoln made his famous dedication speech, and blind "Gunner Criswell"—whose name was by mistake omitted from the list of "Battery B's" heroes—is a pathetic figure. As this year is the fiftieth anniversary of the battle, the book is timely.

Dr. L. Wiegner's "Moral Tenets and Customs in China," which we have received from the Catholic Mission Press of Ho-Kien-fu, is a curious and interesting book. In parallel columns beside the Chinese text are printed its "romantization" and an English version written by Father L. Davrou, S.J., of the Chihli S. E. Mission. The 600 large pages of the book are filled with the moral teachings of the three great Chinese sects, the Literati, the Buddhists, and the Taoists. The work concludes with an account of many customs observed in China. The labor of preparing this matter for English readers must have been very great, and the credit of it is Father Davrou's. The book is profusely illustrated.

A pretty little story of Florence, called "The Madonna of Sacrifice," has been written by William Dana Orcutt and published by F. G. Browne & Co., of Chicago. Fofò was the boy sacristan of the Orcagnas' domestic chapel, where there hung a beautiful painting of Our Lady. "The chapel was to him the only real home he had ever known, and the Madonna of Sacrifice his nearest mother. So it was that each moment he could

steal from his household duties was passed in her sweet companionship, and the service which he rendered in the chapel was to her rather than to the *padrone di casa*, the Marquis d' Orcagna." But a rich *Americano* coveted the masterpiece, so a copy was made and without Fofò's knowledge substituted for the original. When he no longer receives messages, however, from his mother's eyes the boy is sure that she is displeased with him for allowing the picture to be copied, and grief brings on a hemorrhage. But as he dies the Madonna of Sacrifice seems to smile on him forgivingly. The book would make a good birthday gift.

Good pamphlets keep appearing. To make known more widely the virtues of St. Rita of Cassia, the fourteenth century Italian woman who lived so holily as maiden, wife, mother, widow, and religious, Father Thomas S. McGrath of New York has written the story of her life. Numerous prayers are added. (Loughlin Bros., Platt St., New York, 30 cents.) The Sister of Notre Dame who composed last year "Communion Verses for Little Children," which we praised in these columns, now has out "Gospel Verses for Holy Communion," a collection meant for older children. While not equal to the author's other booklet, this one has much in it that will assist the devotion of young communicants. (Benziger Bros. 5 cents.) "The Faith and Duties of a Catholic" is a thirty-page pamphlet that Rev. W. A. Daly of Portland, Oregon, designed as a "suitable handbook of religion to offer a non-Catholic." He is right in assuming that those entering the Church are much more ignorant than is generally supposed of many terms that are commonplaces to Catholics. A tender and poetical paraphrase of the "Salve Regina," from the pen of Father D. J. Kavanagh, S.J., of San Francisco, is an excellent pamphlet, as is also the latest number of the "Pedagogical Truth Library," of which the Cathedral Library Association of New York are the publishers. This time they offer Brother Azarias' excellent essay on "Medieval University Life." Mention also should be made of Burns & Oates' dainty edition of "The Carol of the Fir Tree," by Alfred Noyes (25 cents), and of P. J. Kennedy & Sons' "Manual for Nuns" (60 cents), which "a Mother Superior" has compiled from "approved sources."

## BOOKS RECEIVED

## Longmans, Green &amp; Co., New York:

The Real Democracy. By J. E. Mann, N. J. Sievers and R. W. Cox. \$1.50.

## Simpkin, Marshall, Hamilton, Kent &amp; Co., Ltd., London:

Humility the True Talisman. By Dr. Albert Von Ruville. \$1.20.

## Benziger Bros., New York:

The Fundamentals of the Religious Life. Translated from the German by Rev. John P. Schleuter, S.J. 60 cents.

## French Publications:

## Gabriel Beauchesne, Paris:

Problème d'Histoire: L'Empereur Alexandre Ier est-il mort catholique? P. Pierling. 1 fr. 50; L'Unité de l'Eglise et le Schisme grec. Par M. l'Abbé Joseph Bousquet. 4 fr.; La Vocation Sacerdotale. Par Joseph Lahitton. 5 fr.; Ozanam: Livre du Centenaire. 6 fr.

## German Publications:

## M. Gladbach, Volksvereins-Verlag:

Ludwig Windthorst. Von A. Reumont (Führer des Volkes. Heft 3.). 70 Pf.; Peter Reichensperger. Von Dr. Franz Schmidt (Führer des Volkes. Heft 4.). 70 Pf.; Der Kartellverband der katholischen Studentenvereine Deutschlands (K. V.). Von Dr. Karl Hoeber. 45 Pf.

## Herdersche Verlagshandlung:

Goethe: Sein Leben und seine Werke. Von Alexander Baumgartner, S.J. Dritte, neubearbeitete Auflage besorgt von Alois Stockman, S.J. Erster Band Jugend, Lehr- und Wanderjahre. \$3.25.

## Friedrich Pustet &amp; Co., New York:

Das katholische Kirchenjahr. Von Christian Kunz. 75 cents.

## Pamphlets:

## A. Befani, Roma:

L'Arco di Costantino. F. Grossi-Gondi, S.J.

## M. H. Gill &amp; Son, Ltd., Dublin:

Alleluia's Sequence from "Harmonica." By Rev. T. J. O'Mahony, D.D.

## Longmans, Green &amp; Co., New York:

Environment and Efficiency. By Mary H. Thomson. Part I.

## EDUCATION

**Catholic Educational Association to Meet at New Orleans—  
Problem of the Curriculum in Catholic Schools—  
Classical Training Urged for Students.**

The general announcements regarding the tenth annual gathering of the Catholic Educational Association of the United States have been published. This year the meeting will be held at New Orleans, La., on Monday, Tuesday, Wednesday and Thursday, June 30-July 3, and the work to be done by the numerous body expected to attend the Association's session will be under the immediate auspices of His Grace, Most Rev. James H. Blenk, D.D., Archbishop of that See. Father Howard, of Columbus, Ohio, the energetic General Secretary of the association, tells us in these preliminary announcements that the Archbishop has enlisted the cordial interest of the Rt. Rev. Bishops of the province of New Orleans, and that there is excellent reason to expect that the coming convention will be one of the most important educational events the South has ever known. The program of exercises as outlined in the general notification now published is not a complete one, yet it gives promise of careful consideration of many of the grave problems facing men and women interested in the progress of Catholic schools. The Archbishop of New Orleans and the representative citizens making up the special committees organized to look after the details of the convention have given assurance that every provision will be made for the convenience of those who will attend the meeting, and that nothing will be lacking in the hospitable Southern welcome prepared for the visitors to the gathering.

The program of the New Orleans meeting announces for the general session of Tuesday morning, July 1, the discussion of a topic which, in view of the constantly spreading agitation for vocational and industrial training in schools, will surely claim the closest attention of the school men in attendance. It will be, if one mistakes not, the first time the vocational element will have received from a representative Catholic body the practical consideration its actual prominence in educational circles merits. The topic, it may be noted, is not mentioned specifically on the program of exercises, but the paper to be read during the morning's session turns on the "Problem of the Curriculum" in Catholic schools and a preliminary sketch, now before the writer, of the points to be urged by Father Howard, who will present the paper, makes it apparent that the vocational and industrial features of educational training will almost of necessity inject themselves into the discussion.

The question Father Howard probably had in mind in preparing his paper is this: How are we to systematize the work done in our Catholic schools in such manner as to secure the best results for the future of the youth who come to us? And he offers a suggestion as novel as it is helpful in the confusion which the apostles of vocational and industrial training in schools have succeeded in introducing into the educational programs of the day. He begins with the sane idea that once held sway everywhere—"the education of a child in ordinary cases should be under the personal charge of its parents until the child is about six years of age." Generally speaking, the motives inspiring parents to send a child to school before that age do not spring primarily from a desire to assure its training. Real training is quite out of question before a child has attained the use of reason. Again following old, conservative ideals, Father Howard is of opinion that the period of elementary forming should extend from the age of six to the age of twelve, during which time the main, if not the sole purpose, should be to train in moral and mental discipline and not to impart information. "A child who has learned to apply his mind, and has acquired habits of virtue and attention," Father Howard well contends, "has re-

ceived a good elementary education." Discipline and drill, therefore, are especially needed, and teachers should aim to give the child a thorough mastery of the rudiments of knowledge and should teach him how to study. The maker of the elementary cause should embrace, in Father Howard's opinion, Christian Doctrine, reading, writing, simple arithmetic, geography, history, object study, drawing and music.

Such a schedule, eliminating as it would the many unnecessary features foreign to the scope of genuine elementary training, which, to put it mildly, have been injudiciously foisted upon the primary programs in vogue to-day, could be so arranged as to allow children to pass through its various grades in six years. No specialization, to be sure, would be provided for, nor is there need of any in primary schooling. No matter what one's views may be regarding the wisdom of vocational or industrial features in the training of young people, the judgment of experienced educationists is practically unanimous in affirming that all children should receive the measure of elementary instruction implied in this schedule and that, while receiving it, it is not advisable to force their mental growth by compelling their attention to incidental side features.

About the age of twelve, Father Howard continues, "the parents, the teachers, and the children themselves should begin to look forward to the future and select a kind of education in conformity with the purpose they have in view." And he then suggests his plan to bring order into the confusion now prevailing among the makers of school programs, a confusion almost entirely due to the upholders of the vocational and industrial idea in school training. Father Howard divides young people at the age of twelve into five classes: Class I. Those who feel an inclination to the priesthood or to some of the liberal professions; those, too, who, apart from such an inclination, wish a full liberal education. Class II. Those who look forward to some one of the technical professions, engineering in any of its numerous branches, veterinary surgery, agriculture, etc., etc. Class III. Those who expect to enter upon a business career or to follow commercial pursuits. Class IV. Those who are disposed to enter the trades. Class V. Those who in all probability will engage in manual labor, as well as all those who are backward and deficient in studies.

How these various classes are to be led on through the future school training they should receive following the fundamental six-year course which all alike will have finished, will be carefully discussed in the paper we are commenting upon. Its whole tenor implies a judicious appreciation of the importance of certain phases of the novelties now being urged upon the educational world, but an appreciation which is based upon that proper moderation of judgment which the fixed principles of educational training demand. We venture the prediction that Father Howard's paper will prove intensely interesting as well as vitally helpful in the study of the vexed question of the school curriculum during the coming convention in New Orleans.

A noteworthy statement favoring classical training and the study of both Latin and Greek in the high schools as a highly desirable preparation for a college course was recently forwarded to Superintendent Condon of the Cincinnati public schools. The statement, which was signed by the deans of the several departments at the University of Cincinnati and by professors and assistant professors of that institution to the number of thirty-one, runs as follows: "We, the undersigned professors of the University of Cincinnati, consider the study of the classics in the high school essential to the best preparation for college, and we should prefer as students of our respective subjects those who have included among their studies in the high school both Latin and Greek."

M. J. O'C.



## ECONOMICS

## About Ships

Ships are always interesting. One enjoys looking at them, talking or reading about them, most of all, making a voyage in one of them. Most men on the coast know something about ships, and it would surprise many to find how many who have never seen the ocean in their lives, know a good deal about them. There is only one class of persons whom we would be inclined to judge *a priori* ignorant in the matter of ships, namely the marine reporter, for whom every sailing ship is a windjammer, and every steamship a liner. If one keeps his eyes and ears open, he will find the subject of ships most prolific of novelties. Something hitherto untried, is found in nearly every new ship, though it may require a real professional to detect it. But there are other things more noticeable, which any one may observe.

It is not so long ago that the turbine was introduced into the marine engine, and some thought that the days of the reciprocating engine were numbered. Experience does not warrant the idea. The turbine has many advantages. It gives power without the shock of vibration which the reversal of action causes on the best piston and cylinder machine. But it has its disadvantages too. The turbine is essentially a rapidly moving machine. To apply it to the marine engine its speed must be reduced. It is an expensive machine to make, comprising, as it does, so many blades for each case; and it is a tedious machine to repair, as the long absence of the *Lusitania* leads one to conjecture. The turbine is not reversible as is the reciprocating engine. Hence for ordinary purposes a mixture of the two engines is preferred. A few months ago internal combustion engines were put into ships, the special type being the Diesel engine, and several freighters of considerable tonnage were built. The Diesel engine has evident advantages. Like every internal combustion engine it is very economical. A much larger amount of applicable work can be got from a given amount of oil by exploding its vapor within the cylinder than by using it to change water into steam. Hence it costs less for fuel, and has these consequent advantages, that it needs fewer hands to work it than a steam engine, and allows more space for cargo. On the other hand, it gets out of order more easily than the steam engine. This in itself would not be of such importance, did the marine engineers understand it better than they do. As the *London Times* remarks, the great difficulty in the way of its introduction is the fewness of competent engineers. To take a ship to sea the marine engineer is absolutely necessary; those most competent in the internal combustion machines are at present from the nature of things land engineers. The marine engineer must come ashore for a year or so, if he is to learn how to handle such an engine; the land engineer must go to sea for even a longer time, to get his certificate as a marine engineer. Neither cares to make the change. Besides obstacles might arise from the Unions. Both the land engineers and the marine, would probably require one of the other branch to go through the regular routine, beginning at the lowest grade, and working up to the higher. Perhaps this might be overcome by establishing a special school for marine internal combustion engineers. Anyhow, any engineer who acquires real efficiency in marine internal combustion engines will, during the next few years, reap a golden harvest.

The arming of British merchant steamers, as proposed by Mr. Winston Churchill, is much discussed. It is not a new idea. On the contrary, some twenty or thirty years ago the faster ships were under Admiralty control to be used as cruisers in war time. Thus when the Canadian Pacific Empresses were the fastest vessels in the Pacific, their armaments were in store, divided between Hongkong and Esquimaux. The Teutonic and the Majestic of the White Star Line were similarly provided and the former played her part in one of Queen Victoria's great naval

reviews. The same was the case with the Cunard ships and those of some other lines. But then there were few cruisers in any navy that could approach the speed of these vessels; now most cruisers can surpass the speed of most merchant steamers, and many of the larger can exceed that of any. When we read therefore that new Canadian Pacific ships in the Pacific, with a normal sea speed of 18 knots, have been accepted as auxiliary cruisers, and that the Company is designing new ships for the Atlantic of 22½ knots, to be accepted in the same way, we must suspect either that the vessels must have a very large reserve of power to be used only in case of war, which is hard to conceive, or else that they will be very inefficient cruisers. Mr. Churchill, however, proposes to equip the ships of the merchant marine in time of war, not so much for offence, as for self-defence, and requires the owners to provide sufficient gun platforms. On the whole, the owners are not inclined to fall in with his ideas, and, indeed, an 18 or 20 knot steamer of 10 or 15 thousand tons would not make much of a fight against a modern cruiser of one-third or one-half the size.

Another novelty is the mutual insurance scheme proposed by the Cunard Company to other companies owning large ships of 40 or 50 thousand tons. It is hard to insure these vessels to their full value, though all marine companies take a share. Insurance on the *Titanic* was placed all over the world, but there was a large uninsured margin of which the White Star Company had to bear the loss. The idea of the Cunard Company seems to be that the steamship companies in question should put into a common fund sufficient insurance to cover that margin so that, should another great ship be wrecked, the loss would not fall upon the single company owning it, but would be divided amongst all.

H. W.

## ECCLESIASTICAL NEWS

On June 29 the Catholic Summer School of America will open at Cliff Haven, N. Y., its twenty-second annual session. From a humble beginning at New London, Conn., this institution has now become a sort of summer university where Catholics from all parts of the country gather to attend the attractive lectures that are given on Catholic life and ideals, and to enjoy the social and religious advantages that Cliff Haven offers. The Summer School is particularly appreciated by those who come from sections of the United States where Catholics are few, for an opportunity is given them to meet and hear prominent Catholics from the great cities, so they return home proud of their Faith and Church.

Very Rev. Paul J. Nussbaum, C. P., was consecrated Bishop of the new diocese of Corpus Christi, Texas, at St. Michael's Monastery, West Hoboken, N. J., on May 20. The Apostolic Delegate, Archbishop Bonzano, presided, assisted by Bishop O'Connor of Newark and Bishop McDonnell of Brooklyn. Bishop Nussbaum was born in Philadelphia in 1870, and was ordained priest in the Passionist Congregation, May 20, 1894. He was later one of the Passionist Fathers who ministered to the Irish and Italian colonies in Buenos Aires, Argentina, and while there familiarized himself with the Spanish language and customs. In 1903 he was called to Rome and spent several years at the headquarters of the Passionist General. Returning to the United States in 1908 he has held the office of Consultor for the Eastern Province of the Passionists for two terms and for the last five years has been a very active member of their Mission band.

America is not the only country in which Episcopal Church members show an eagerness to represent themselves as real Catholics or at least to be called by a title which most of them have spurned. Writing to the *Catholic Times* of Liverpool from

Basutoland, South Africa, a correspondent says: "A remarkable change has taken place in the Church of England out here—not long ago an aggressive Protestant body. The ministers now claim the title 'Catholic.' They call themselves 'Fathers,' and priests, and there are also 'Brothers.' In a veiled way their flocks are invited to go to confession. The Protestant features of the church are hidden and only exposed when absolutely necessary. The clergy teach the natives that the Church of England is a branch of the Catholic Church, and some of these natives have stated to me: 'We are all really the same, all Catholics, but you belong to the sect that acknowledges the Pope and we don't. They are all taught to maintain that they belong to the Catholic Church (Church of England branch). They carry medals and crucifixes in imitation of our converts, and in some of the Anglican churches the 'Angelus' is recited." It is bad enough, observes the *Catholic Times*, that Anglicans themselves should remain the victims of doctrinal confusion, but that they should by false appearances blind the eyes of innocent natives of uncivilized or semi-civilized lands is far worse.

Cardinal Farley consecrated on May 8 a new altar of the Sacred Heart placed in the south transept of St. Patrick's Cathedral. The altar is a memorial of Ellen A. Dykers de Navarro, and was given by her sons, Adolphus and Antonio, the last named the husband of Mary Anderson, the actress. It was designed by Henry Bacon and executed at a cost of \$25,000.

At the Jesuit College of St. Andrew, near Copenhagen, the Sacrament of Confirmation was conferred by Bishop von Euch on Sunday, April 20. A very interesting incident was the presence of two of the Foreign Ministers to the Danish Court at the ceremony, Mr. Maurice F. Egan, the American Minister, acting as Godfather for John Szechenyi, the son of Count Denys Szechenyi, the Austrian Minister to Denmark.

The recent decoration by the King of Norway of the Apostolic Delegate to that country has excited only pleasant comment in the press. In Sweden, however, prejudice against the Church, though slowly giving way, is more marked.

At the ordinary Session of the S. Congregation of Rites held at the Vatican on April 1, the following subjects for consideration were laid before their Eminences:—

1. The Validity of the Apostolic and ordinary processes compiled for cause of beatification or declaration of martyrdom of the Venerable Servants of God, Apollinare de Almeida, Bishop of Nicea; Giacinto Franceschi, Francesco Rodriguez, Abramo de Georgiis, Gaspare Paez, Giovanni Pereira, Ludovico Caldeira, Bruno Bruni, and Gundislavo Sylveira, all priests of the Society of Jesus. 2. The validity of the Apostolic Processes compiled in the Curia of Brescia for the cause of beatification of the Venerable Vincenza Gerosa, co-foundress of the Institute of the Sisters of Charity, Brescia. 3. The validity of the Apostolic Process compiled in the Curia of Paris on the fame for sanctity and miracles attributed to the Venerable Pierre Eymard, priest, founder of the Congregations of the Priests and the Handmaids of the Most Holy Sacrament.

### SCIENCE

The convention of the National Academy of Sciences in Washington marked the fiftieth anniversary of the creation of the institution. Prof. Millikan, of the University of Chicago, was awarded the prize of \$1,500 offered by the Comstock fund for the promotion of researches in electricity, magnetism and radiant energy. The Draper gold medal, for work done in astrophysics, was presented to M. Henri Deslandres, of the Meudon observa-

tory in France. Dr. Hjort, of Norway, was the recipient of the Alexander Agassiz gold medal for meritorious contributions to the science of oceanography. The Watson gold medal for astronomical research was won by Prof. Jacobus Cornelius Kapteyn, of the University of Groningen, Holland. The presentation of the above mentioned prizes was made by President Wilson. On the third day of the session Prof. Kapteyn contributed an interesting paper, entitled "The Structure of the Universe." The lecturer confined himself to the theory of star streaming. Attributing an internal motion to each of the stars, he stated that these bodies moved generally in parallel lines, but suffered a slight deviation by internal action. The older the star, the greater is the internal velocity and the richer is the second stream. The theory was advanced that the stars of the helium type are evolved from nebulous matter.

F. TONDORF, S.J.

Standing in a crowded electric car you get only 25 to 30 cubic feet of air, which is about twenty times less than the volume you need to be healthy. In a railroad car you get 60 to 70 cubic feet, but even this is bad, for in theaters and crowded offices, where the vitiated atmosphere is supposed to be especially injurious, the "air cube" available is more than four times as large as on the trains. Arthur K. Ohmes is a scientist who has made ventilation his specialty, and in an article in *Power* shows the cubic contents of air available under various conditions:

Hospital wards (modern).....	2,000 cu. ft. per bed
School (by law).....	200 to 210 cu. ft. per pupil
Sleeping rooms (ordinarily in suburbs).....	500 cu. ft. per occupant
Liberal offices.....	500 cu. ft. per occupant
Crowded offices.....	250 cu. ft. per occupant
Theaters.....	200 to 400 cu. ft. per person
Ordinary railroad car.....	60 to 70 cu. ft. per person
Electric car (with strap hangers).....	25 to 30 cu. ft. per person

Few people believe that a single factory in Detroit produces 200,000 automobiles a year, or more than half of the entire output of the country. The *American Machinist* in a series of Articles proves that the achievement of this concern as a wholesale producer of automobiles amounts to one complete car every forty seconds by the clock! Against this production, which necessitates the handling of 1,000,000 lbs. of material per day, the total output of locomotives in the United States is only 15 per day, or 4,513 annually. The Ford industry, with the single exception of the United States Steel Company, is the largest in this country. The plant covers 65 acres and employs 15,000 men. The daily payroll being between \$30,000 and \$35,000. Over a million and a quarter pieces a week or on an average of five tons a day of small parts are shipped to this factory.

### OBITUARY

The Very Rev. Ferdinand A. Litz, C.S.S.R., late provincial of the Baltimore province of the Redemptorist Fathers, died at St. Agnes' Hospital, Philadelphia, on May 6. Father Litz was born in Baltimore in 1847, and studied for the priesthood at the Redemptorist House of Studies, Ilchester, Md., where he was ordained on March 30, 1872. After several years in the labors of the ministry in various places he was appointed in 1878 to St. Boniface's church, Philadelphia, where he was made rector in 1884. The mere enumeration of the offices entrusted to him shows the esteem in which he was held. Father Litz was twice rector of St. Boniface's, Philadelphia, rector of St. Michael's, Baltimore. Superior of the Seminary at Ilchester and twice provincial of the Baltimore province. A man of deep spirituality, of a genial and kindly disposition, his loss will be felt most by the brethren of his order.